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A
TREATISE
OF THE
Institution, Right administration,
and Receiving of the
SACRAMENT
OF THE
Lords-Supper.

Delivered in XX SERMONS at
St Laurence-Jury, London.

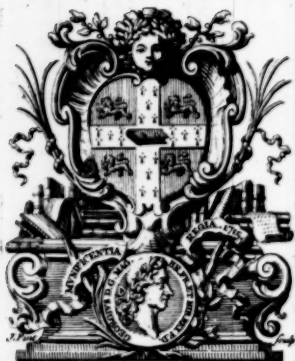
The second Edition.

By the late Reverend and Learned Minister of the
Gospel M^r *Richard Vines*, sometime Master
of *Pembroke-Hall* in *Cambridge*.

L O N D O N:

Printed for *Nathanael Webb* at the Kings-head in St Pauls
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and *Jane Underhill* at the Anchor and Bible near
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Upon the sight of
M^r VINES
His Posthumous
TREATISE
OF THE
SACRAMENT,
October 18. 1656.



While thou grew'st here, thy fruit made glad:
The hearts that sin and death made sad:
Lest we should surfeit of thy fruit,
Thy life retired to the Root.

Desiring with us first to keep,
A Pasleover before thy sleep;

A. 2.

Weary.

Weary of Earth, thou took'st thine ease,
Passing into the Land of Peace:
The threatned evill we fore-see,
But hope to hide our selves with thee.
Though thou art gone, while we must fight,
Wee'le call it *Victory*, not *Flight*.
When God had taken up this *VINE*,
We thought to taste no more its Wine,
Till in the Land of *Salem's* King,
We drink it new, even from the Spring:
But unexpectedly we find,
Some clusters which are left behind:
This Mantle from thy Chariot fell;
We know it by the pleasant smell:
Who know's but from this little seed,
Some more such fruitfull *Vines* may breed?
The *Tree of Death* bear's precious fruit,
Though in the Earth it have no root.

Dear Brother, thou art gone before,
And I a wretch wait at the doore!
Sin doth not only keep me thence,
But makes me loth to go from hence:
When Christ hath heal'd me of this sin,
And made me fit; hee'l let me in:
Till then; may I but in a Glasse,
See what you see with open face;
Sure it will raise my heavy Soul,
And these distrustfull fears controll!
And make me willing to be gone,
As knowing *whither*, and to *Whom*!

If Time be *Nothing*, as some say,
 You that were with us yesterday,
 Are with us still ; or we with you ;
 Which is the better of the two.
 The Soul imbodied in those lines,
 Doth make us say, that, This is *VINES* :
 And if our hearts with you could be ;
 Our Lord would say ; that there are we.
 But as according to desert,
 The Heavens have got thy better part ;
 And left us but some of the Wine,
 Whil'st they have taken up the *Vine* :
 So we look up, and wait, and pray,
 And yet still feel, we live in Clay.
 Here we are keeping sin's account,
 While some small sparks do upward mount,
 Crying [*How long, Holy and True !*]
 Till we are taken up to you.
 Thus also we must follow *LOVE*,
 To find our *HEAD*, and *LIFE* above.
 He that is made by the New-Birth,
 A *BURGESS* of the Church on Earth,
 And then by Faith can rise so high,
 In Divine *LOVE* to Live and Die,
 Shall be translated to your soil,
 Remov'd from sin, and fear, and toil ;
 And from this House of Worms and Moles,
 Unto that Element of souls.
 Where every Branch becomes a *Vine* ;
 And where these Clods like Stars will shine :
 God is not there known by the Book :
 You need not there the Pruning Hook :

There you have Wine without the Press;
And God his Praise without Distress.
There we shall find our Eyes and Sight,
When we come to our Head and Light.
The Kernel is where you now dwell,
And we here strive about the Shell:
You have the Reconciling Light,
Who are past Faith, and live by sight:
No wonder then if you are One,
When Peace from Earth is almost gone:
We croud about a little spark,
Learnedly striving in the Dark;
Never so bold as when most Blind;
Run fastest when the Truth's behind.
No Heresies with you are sown:
There's not a Truth but all will own:
A mixture we get here by rote;
And Errour keeps the *major* Vote.
Their Pride and Faction cannot enter.
There's no Division in the Center.
The Saints there play not Satans part;
They use not any Carnal Art,
There Righteous Brethren to defame;
And by untruths to blot their Name.
There you are Comely, and not Black:
Each One hath All, yet None do lack.
What sin or smart can you befall,
Where *S E L F*'s put off, and God is *ALL*?

Look up and see, now *V I N E S* is gone;
Are not the Stars the more by *ONE*?

No:

No: but *One* fewer in our sight;
For we have forfeited his Light.
And such an *One*, as all do miss,
Save those whose pleasure darkness is.
And who can Number Stars above;
When Saints so fast to Heav'n remove?
If but three such in all our times,
As Usher, GATAKER, and VINES,
Were taken hence by fatal sleep;
Three Nations should consent to weep.
And if an Age this loss repair;
The Church will think it very fair.
They shine in Glory now to God,
Who shin'd and burn'd here to a Clod.
May such a sinfull Worm as I,
Aspire and ascend so high!
That Kingdom's mine in Hope and Right,
Which you possess by Love and sight.
That God, that Christ hath loved me,
Whose Glory blessed *VINES* doth see:
We were both washed in one stream:
And both enlightned by one beam:
One Garment also did us cloath:
At once One Pulpit held us both;
Much more one Church: for we agreed,
Both in One Method, and One Creed.
One evill we did both condole,
As animated by One Soul:
Me think's where thou art, I should be;
Although the lowest in degree.
Though thou art gone, and I am here;
Yet is my Passing-hour neer:

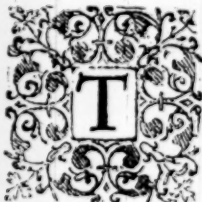
Time

Time is at work both Night and Day,
Even when it seemeth to delay :
My Grave and Coffin are at hand :
My Glas hath but a little sand :
Now I am writing, and anon
They'l also say of me, He's gone.
Then I shall see the shining face,
Which is the Glory of your place.
But lest in vain I hope and run,
Lord perfect what thou hast begun !

Richard Baxter.



T O T H E R E A D E R.

 *He Posthumous VVorks of Learned VVriters, like fatherless Children; are exposed to many wrongs and injuries; Yea such hath been the fraud of some Impostors in the Church, that they have taken away the live children of famous men, and put their dead ones in the room; Hence are those spurious and supposititious Books which have wandered up and down with their counterfeit Passes. That therefore no suspi-*

B

cious

To the Reader.

*cious thoughts may possess thee concerning
this Treatise, which is here published un-
der the Name of that Learned and emi-
nent man Mr Vines, I do upon sure
and unquestionable Evidences give my
publick Testimony, that it is his proper
and genuine VWork, printed by the Copy
that was written with his own hand.*

Thy VWell-wisher

Sutton-Coldfield,
Sep. 20. 1659.

ANTHONY BURGESSE.



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The



The Bookseller to the Reader.

 His Treatise was very fairly writ by the Reverend Authour M^r Richard Vines now with God, and perfected for the Presse with his own Hand; after which a great part of it was lost, and carried by a stranger that took it up, thirty miles off, which yet (by a good Providence of God) was brought to his own hands again, to his great rejoycing, and I hope the Churches great benefit, which seems to be the design of that unexpected Providence, now that it is made publick. He omitted to divide it into Chapters and Sections (for the pleasure of the Reader) which notwithstanding is now done, together with the Contents of every Chapter, and of most of the Sections, which I thought good to certifie, lest any expressions therein should seem unsuitable to the Authours own Genius, and derogatory to this worth.

T. U.

A
TREATISE
OF THE
Right Institution, Administration,
and Receiving of the SACRAMENT
OF THE
LORDS SUPPER.

CHAPTER I.

*Of the Passeeover or Paschall-Lamb;
Its signification, and the Analogy or
Resemblance between it and Christ
our Passeeover.*

1 COR. 5. 7, 8.

*For Christ our Passeeover is sacrificed for us. Therefore
let us keep the Feast, not with old leaven, &c.*

IT is usuall in handling the nature and use
of Sacraments to begin with the *notion*
of a Sacrament in generall, and then to de-
scend to particular Sacraments, which we
call Baptisme and the Lords Supper, in their order; But
C the

§ 1.

the Field is large and the compass great, and therefore I begin where the Lords Supper it self began; and that is at the *Passover*, at the death whereof, and out of the ashes of it, this Sacrament of ours like another *Phoenix* did arise. For our Lord at his last *Passover* called *παράσχημον*. his dying *Passover*, did institute and ordain this, which is to live and remain till he come again; and which *Scaliger* and others have observed, the very materials of our Sacramental Supper were taken out of the *Paschall Supper*; for that very Bread which the Master of the Family used of custome (not by any Scripture-command) to bless and give to the fraternity, saying, *Ha lachma degnania, i de d'et t'achamot's*, This is the bread of affliction which the Fathers did eat in *Egypt*, and that Cup which he blessed and gave to them to drink, called the Cup of the Hymn, or *Cos hallel*, because the Hymn followed after and closed all; That Bread, and that Cup, did Christ according to the rite severally bless and give, saying, *This is my body, This Cup is the New Testament in my blood*; and so he put a new Superscription or signification upon the old Metal. And let all blind and bold Expositors know, that if they expound not many phrases and things in the New Testament, out of the old Records of Jewish writings or customes, they shall but fancy, and not expound the Text, as may be confirmed, saith *Scaliger*, *sexcentis Argumentis*, by very many Arguments.

In handling of the Sacrament of the Lords Supper I shall select such practicall and preparative Doctrine, as is necessary for your knowledg, that ye may discern the Lords body, and not be guilty of it; and for your practise that you may examine your selves, and not eate and drink unworthily. For if I should lanch out into Controversies, there would be no end; There hath been more Paper written upon those six syllables, but five in English, *This is my body*, then would contain a
just

just and large Commentary upon the whole Bible.

I begin with the *Passover*, which was the second (for Circumcision was the first) ordinary standing Sacrament of the Jewish Church, beginning at their going forth out of *Egypt*, and continuing till the Death of Christ, when the Lords Supper did commence or begin, and so displaced it. The *Passover*, signified what should be; the Lords Supper, what is fulfilled in Christ; In the *Passover*, were represented the Sufferings and Death of Christ by a Lamb slain roasted with fire; In the Supper, by bread broken, and wine poured forth. The outward symbols or signs differ; But Christ is the same under both; As Circumcision theirs, Baptisme ours, are different signs and rites, but in the inward, Circumcision and Regeneration both one. Theirs were both bloody Sacraments, for the Bloud of Christ was to be shed; ours unbloody, for the bloud is shed, and our English well translates the word *Passover*; the Greek and Latine keep the word *Pascha*, which gave some occasion to derive it from the Greek *πάσχω* to suffer; a mistake. The word is *Pesach*, from *Pasach*, which is to leap, or pass over. For when *Israel* alter long servitude in *Egypt* was on wing to be gone, God commanded them in their severall Families to kill *Seh* a Lamb or Kid, to roast it whole, to eat it within doores that night, to sprinkle the side and upper door-posts with the bloud, not the threshold *propter reverentiam & significati-nem*, Christs Bloud must not be trampled on; and so doing they should be safe from the destroying Angel, that rode circuit that night to kill all *Egypt*s first-born; but he past over all the houses of *Israel* sprinkled with bloud; and hence the name *Passover* the *Etymon* whereof is given by God himself, *Exod.* 12. 27. We have the kernell in this shell, the marrow of this bone a *Passover* as well as they; but ours is Christ, our *Passover* is Christ, saith the Text.

§. 2.

We proceed, Our *Passeover*, Christ is or was sacrificed for us; our *Passeover* Christ was a true Sacrifice; But whether *their* *Passeover* was a Sacrifice or no, it is in question. The Papists swallow it greedily, hoping thereby, to prove our Supper to be both a Sacrifice, and a Sacrament as their *Passeover* (they say) was: but there are others both *Lutheran* and *Calvinist*, as *Gerard. in Harmon. Rivet* on *Exod. 12.* that do not yield the *Passeover* a proper Sacrifice, though it be so called, *Exodus 12. 27.* It is the Sacrifice of the Lords *Passeover*; for the Greek word *θύσιν*, and the Hebrew *Zabach* are sometimes taken generally for *maciare*, where there is no Sacrifice: and they find in *Agypt* at the first *Passeover* no Priest, but the head of the Family; or *ο ογνeta* no Altar, no offering of the Lamb to God, no expiation; nor is it necessary that it should be a Sacrifice, to Type a Sacrifice: for the *Serpent* on the Pole signified Christ crucified; and so the *Passeover* as a Sacrament may figure out a Sacrifice, as our Supper is the commemoration of a Sacrifice, but not a Sacrifice. On the other hand, *Calvin* and others, the Jewish Writers, and many from them, do hold it to be a Sacrifice and a Sacrament; for the Scripture calls it Sacrifice, and this blood was shed at first by the *Pater-familias*, that was a Priest, no other being yet consecrated; in after times by the Priests or Levites, and the blood brought to the Altar, as it was blood shed to a religious end, a blood preservative from destroying Angels, and therefore a proper Sacrifice. What shall we say? I'll promise you not to puzzle you with Controversies and Disputes; for I had rather set meat before you which you may eat, then hard bones to gnaw upon. The truth is, a Sacrifice is something offered up to God by men; a Sacrament is offered and given to man by God, to be eaten or used in his Name; and so, that part of the offering which is offered up to God, may be called a Sacrifice,

The difference between a Sacrifice and a Sacrament.

fice, and that part eaten or used by man, a Sacrament: the very body and bloud of Christ was a Sacrifice, no Sacrament: The bread and wine as used are a Sacrament, no Sacrifice; The Passeeover was the figure of a true Sacrifice, Christ and we may call it so, because the Scripture doth. It follows *ἑορτάζωμεν*, Let us keep the Feast, What is that? Ye shall finde that after the Passeeover-Lamb was eaten, the next day began the Feast, Numb. 28.16,17. and the Passeeover is called Feast too, Exod. 12.15, &c. and that continued seven dayes, kept in great festivity and solemnity, but with unleavened bread; the Apostle alludes hereunto, *Our Passeeover is sacrificed, therefore let us henceforth, &c.* We that have received the sprinkling of bloud, and eaten his flesh by faith, live all our daies in a holy rejoycing and thanksgiving, which is a continual Feast; and let us cast out the incestuous *Corinthian* out of our Society, for he is a leaven, ver. 6,7. and let us purge out of our selves, malice, wickedness, &c. for they are leaven, ver. 8. that we may be a holy Congregation, and a holy people; and so the argument of the Apostle stands thus, from the example of the Old Passeeover. Those for whom Christ the Passeeover is sacrificed, ought as holy Congregations and holy people to be unleavened with sin and wickedness, and to walk before God in an unleavened sincerity; but for us Christ the Passeeover is sacrificed: *Therefore let us keep the Feast, &c.*

I have explained the words, and now we shall consider this Passeeover two wayes.

1. As a Sacrifice or figure of a Sacrifice, and so it refers to Christ our Passeeover, *Christ is sacrificed for us.*

2. As a Sacrament, and so it relates to us, and shews us our duty upon that Sacrifice, *ἑορτάζωμεν*, Let us keep the Feast. The Sacrifice is given for us, the Sacrament is given to us: From the first,

Doct.

Our Passeeover
is Christ sacrific
ed for us.

§. 3.

Our Passeeover is Christ sacrificed for us. We have a Passeeover, but it is Christ sacrificed: And here before I shew the Analogy or resemblance between the Passeeover and Christ, we shall note three or four things.

1. They in the Old Church of *Israel* had Christ as well (though not so clear) as we, *1 Cor. 10. 4.* The Rock that followed our Fathers in the Wilderness was Christ, the Passeeover was Christ, the personall Types, such as *Isaac* on the Wood; the reall Types, as their bloody Sacrifices, were Christ; He was then in his swaddling clouts, swathed up in shadow and types, and not naked, as now *Gal. 3. 1.* those Types being anatomized, unbowelled, are full of Gospel, full of Christ; the death of Christ *proius profuit quam fuit*, saith Bernard de *cœna*; Christ is the marrow in the bone, the kernell in the shell, yesterday, and to day, and the same for ever, the summe and sweet of all Ordinances: therefore those that say they were filled with temporall promises, but had no spirituall, derogate too much from them, as that they were Swine filled with husks; and speak a wondrous Paradox, that those that had so much faith, *Heb. 11.* should have no Christ; we give them the right hand of fellowship, and they were the elder brother, yet we have the double portion.

§. 4.

2. Mark the form of speech, *Christ our Passeeover*, that is, our Paschall Lamb, which is also called the Passeeover, *Exod. 12. 21.* Kill the Passeeover, Now the Passeeover properly was the Angels passing over the *Israelites* houses, and not the Lamb, but we must learn to understand *Sacramentall phrases*, the signe called the thing signified, the figure called the thing figured, *The Rock was Christ*; Christ our Passeeover, that is, paschal Lamb, Circumcision called the Covenant, *Gen. 17. 13.* My Covenant shall be in your flesh, this will be allowed in every place but one, and that is this one, *This is my body*. For the *Lutheran* stands up for a corporall presence under the Signes,
The

The Papists for a change of the Bread and Wine into Christs body and blood; No conferences, no disputes; no condescensions will satisfie them; and yet we say very fairly, the very body of Christ born of the Virgin, that died on the Crosse, that sits in Heaven, is present in this Sacrament; but not in the Bread or Wine, but to the faithfull Receiver; not in the Elements, but to the Communicants; but all this will not serve turn. These two Prepositions *Con* and *Trans* have bred more jarres, cost more blood since they were born (and there is neither of them in this cause six hundred years old) then can be well imagined.

3. The Passeeover figured Christ, and yet the Jewes ordinarily saw not Christ in it; It is plain in their celebration of the Passeeover, or their Rituals, they take notice of, and commemorate their *Egyptian* slavery, and their deliverance, and so they were commanded; but of Christ not a syllable. It entered not into them that a Lamb roasted should figure the Messiah, as they had formed him in their thoughts; and so they held the Passeeover as a *remembrance* looking backward; but as a Type looking forward, no knowledge, except the faithfull had some glimpse of it: and this is the great fault of men in all Sacraments, they mind not the inwards of a Sacrament, nor look for the kernell; they did so, and we also, *not discerning the Lords body*. Is not that it which makes us guilty of his body and blood? there is in all Sacraments *res terrena & res caelestis*, as *Irenaeus*. Earthly men see the earthly part, they eat, they drink, It feeds not, they eat shells; the inwards within the bone are marrow, Christ; Christ set spirituall food before our bodies, *viz.* avery; set corporall before the soul, and you illude both, saith *Parisienfis*, *de Euchar. sub sinem*.

4. The Passeeover is Christ sacrificed, not Christ a Lamb unspotted, but Christ a Lamb roasted with fire, and this tels you that the Passeeover and our Supper re-
present

§. 5.

§. 6.

present Christ crucified, Christ dying or dead; It is the death of Christ, not his Resurrection, nor ascension, that is here set forth; *Ye shew the Lords death till he come*, this is the sight which a sinfull soul would see, this is the comfortable spectacle, to see the price paying, the ranfome laying down, the thing in doing; hence he draws the hope and comfort of Redemption, and therefore the bread was broken, and the Cup was full of blood, to represent to the life this life-giving Death of Christ. The Papists have cheated the people of the blood by a trick of concomitancy, telling them that the bread is his body, and his body hath blood in it. We have a word of Institution of both severally; the life of the representation is the blood shed, the Passeeover is the Lamb slain and roasted, and the blood on the door-post; and by providence, if the Papists will allow all to eat, then we have expressly for the Cup a *Bibite ex hoc omnes*, Mat. 26. 27. *Drink ye all of it*: So that it is the Death of Christ here represented, and which is one step further, it is a Sacrifice-death, which works and makes atonement: this was it that all the Sacrifices, that the Passeeover did prefigure, a Sacrifice-death, that should deliver and make expiation. This Cup (saith Christ) is the *New Testament in my blood, which is shed for you and many, for remission of sins*; a death, and such a kinde of death as in our Sacrament set forth a Sacrifice-death; therefore it's said, *sacrificed for us*.

S. 7.
The resemblance between the Passeeover and Christ sacrificed.

Now let us come to the Analogy or resemblance between the Passeeover and Christ sacrificed, wherein I shall endeavour to avoid the vanity and curiosity of making similitudes to run of all four, which is incident to men in handling Types, Parables, and similitudes, which like a string over-stretched makes a jar and disharmony, and shews more fondness, then soundness.

1. The Paschal must be a male-Lamb without blemish, the son of a year taken from the Sheep or Goats,

Exod.

Exod. 12. 5. and this resembles Christ himself and his perfection, there were many blemishes which the superstitious or curious Jews observed to the number of fifty or seventy; any blemish disabled it, Christ was without all blemish, nothing was excepted from other men, or his likenels to them but sin, *in all points tempted like as we are, yet without sin.* He was of masculine perfection, at the perfection of his age, about thirty three or thirty four years, of Lamb-like humility and meekness, which are noted in him as exemplary graces. He was figured out in the Lamb of the daily Sacrifice, in the Lamb of the Passeeover, in *Abrahams* Ram in stead of *Isaac*, in the *Scape-goat*, *Lev. 16. 21.* and pointed out by *John Baptist* under this Name, *Behold the Lamb of God.* It's implied, *Heb. 9. 28.* *he shall appear the second time, χωρίς αμαρτίας*, that in his first coming he was not without, but we must distinguish of sin, ours imputed to him, and so he was made sin for us, so as to bear it in his body, which at his second coming he shall not bear nor be loaden with as he was before, and therefore is said to come without sinne both his and ours.

2. This Paschall-Lamb was to be separated from the flock, and set apart for Sacrifice on the tenth day of the moneth, but not killed till the fourteenth day in the Evening, or according to that vexed phrase between the two Evenings, that is, in the afternoon, when the Sun declined before Sun-set, and about the same time of day our Saviour (the true Passeeover) was slain, but in a further meaning it shews that Christ was set apart and fore-designed of God to be our Passeeover long before, not in his decree, but his promise, and the predictions of the Prophets which have been since the world began, *Luk. 1. 70.* but now in the end of the world hath he appeared to put away sinne by the Sacrifice of himself, *Heb. 9. 16.* He suffered between the

two Evenings of the world, which was in his declination, when he came that was *our* Evening, and the latter is to come: the dayes of his appearance are called often the *last dayes*, and though that have another meaning, shewing the unalterableness of the Gospel-Ordinances, contrary to those of the Law, yet we may affirm, that it was past the noon of the world, when he came, and the time shall not be so long after unto Sun-set, as before.

3. This Paschall-Lamb must be killed, the blood taken into a basin, sprinkled with hyssop, shall be on every door, the flesh roasted with fire not eaten raw or boyled in water, the head, the legs, the inwards, *Exod. 12. 7, 8, 9, 22.* and this may set forth unto us the unutterable sufferings of Christ, both in his soul and body, which the Scripture sets out to the life with such an emphasis of words, I mean especially those of his soul, scorched with the sense of Gods extream wrath, which are exprest by words extraordinary, *αἰμαίνωμαι, ὡς ἅλμας, ὡς ἅλμας, ὡς ἅλμας, Sweating like drops of blood, with expression of strong cries and tears.* Oh man thou understandest not the sufferings of this Pascheover roasted with fire forbidden to be boyled in scalding water, for that exprestes not the sufferings in extremity, and what is all this for? Even to make Christ more pleasant meat to thee, which if thou feed upon, and with a bunch of hyssop sprinkle this blood, applying it by faith, eating this roasted flesh, and drinking this blood poured forth, it will feast thy soul, and secure thee from the wrath of God, which is the next.

4. The destroying Angel seeing this blood on the door-posts, passes over the house, goes and kills the *Egyptians* first-born, and executes Gods last plague upon them, in the mean time the *Israelites* were safe within the protection of blood, *Exod. 12. 12, 13.* and here is the safety of those *Israelites*: Believers that have

have applied by faith the blood of Jesus Christ, when God shall let loose his last and finall plagues upon the world, they shall be safe; hell, and wrath, and condemnation shall not touch them, *When I see the blood* (saith he) *Ile pass over you*, Exod. 12. 13, 23. nothing else will save you; God looks at nothing but the blood of Christ upon you. Happy they, that before God ride his circuit of destruction, to make a cry in all *Egypt*, are gotten under the Sanctuary of blood; for then the plague shall not be upon you, when I smite the Land of *Egypt*, Exod. 12. 13.

5. After the *Israelites* had been secured from the stroke of that dismall night, then presently they march away, are hired by the *Egyptians* to be gone; the four hundred and thirty years were out, and God being punctual in his times, finishes their captivity that hour, and begins to fulfill his promises that he had made to them, of bringing them to their promised Land, Exod. 12. 31, 32, 33, &c. 41, 42. and here we see, that when a soul hath long lien in the base bondage under sinne and the devil, and comes to take hold of Christ, and is sprinkled with his blood, and enters Covenant with God in Christ, then is he set free from his bondage, and then he goes out of *Egypt*, and then all the promises begin to open upon him, and he sets upon his heavenly journey, and no *Pharaoh* can hinder him any longer; all the sweet promises of peace, and comfort, and hope, begin to be made good to him, for they are all *Yea and Amen in Christ*; the Devil, and all his power and instruments cannot hold him, the blood is upon him, from that hour he is a free man, to own no Lord but God, and yet still he hath a Wilderness to go thorow, but he is miraculously carried as *Israel* was thorow it; but this must not be expected, that they should eat the Pasleover and stay in *Egypt* still, they must go out of their bondage, that are sprinkled with

this blood, *by the blood of thy Covenant I have sent out thy prisoners out of the pit wherein is no water*, saith he in a like case, *Zech. 9. 11.* and haply this Type is yet to be fulfilled in the Gospel-Churches, whom the Lord will deliver out of the hands of their oppressing tyrants, Pope or Turk, not by the Sword but Ordinances of his Covenant, and then if they shall pursue a people under blood, as *Pharaoh* did, there will be a red Sea to swallow them horse and man. And so much for the Paschever, as referring to Christ our Sacrifice, for that it doth so, is plain by this. That which is said of the Paschal Lamb, *Exod. 12. 46.* is expressly applied to, and fulfilled in Christ, *John 19. 36.* So much for the Paschever as a Sacrifice, or as the figure of our Sacrifice and theirs, Christ Jesus.

§. 8.
Considered as
a Sacrament.

Now we proceed to consider it as a Sacrament, not ours, but theirs, nor yet a figure of our Sacrament in propriety, though often so called *in transitu*, and much contended for by Papists. For what Jew could ever have found out our Supper figured in that Paschever? and in what propriety can our Sacrament be the Sacrament of another? Christ is the *res Sacramenti* of theirs and ours, there they meet, as the inward Circumcision and Regeneration is the thing of their Circumcision and our Baptism, but that one Sacrament should be the figure of another, is absurd and void of reason. As two pictures of one man, are both resemblances of that one man, but one is not the picture of another, and yet because the Paschever hath the common nature of a Sacrament, doth set forth the same Christ as our Supper, and that the Apostle draws an Argument from it, to persuade Gospel-Christians to holiness: Therefore we shall consider what significancy there is in it, for though the signs be not ours, yet the significancy is.

§. 9.
The significancy
of the
Paschever.

First, The Paschever or Paschal Lamb, as killed and roasted,

rosted, and the blood sprinkled was a Sacrifice, as eaten by the *Israelites* and feasted upon, it was a Sacrament, and in after-times, both by Jewish Records, and by Scripture, I conceive it appears, *2 Chron. 35. 11. Ezra 6. 20.* that the Levites killed the Paschals, the Priests sprinkled the blood on the Altar, and then they took the Lamb to their *oπαρτίαι*, or Families, or Chambers in *Jerusalem*, and there did eat it; so in our Supper there is a Sacrifice slain, and offered up for atonement, and that is Christ his body and blood, and then there is an eating and drinking of this Sacrifice in the Sacrament of bread and wine, as in many Sacrifices of the Law, there was first an offering up to God, and then a feasting on the remainder; we have a true Sacrifice, Christ offered up to God for us; we have a true Sacrament, as that Sacrifice is eaten and drunk by us; the oblation belongs to God to propitiate and redeem; the communication belongs to us, to be refreshed and nourished; their eating the Paschever was no Sacrifice, but a Sacrament; our eating and drinking bread and wine is no Sacrifice but a Sacrament; their killing and roasting of the Lamb made it eatable; Christ his sacrificing of himself for us, renders him fit nourishment to us. Had he not been a Sacrifice offered up for us, what profit had there been in eating and drinking sacramentally and spiritually that body and blood? This consideration is of special remark, you feast upon a sacrifice, you live, you feed upon a sacrifice, *tolle Sacrificium, tolle Sacramentum*, the mouth eats the Sacrament, the eye of faith discerns the sacrifice, Christ is the sacrifice, the Sacrament no sacrifice, but the commemoration and communication of a sacrifice; and here the reason must be observed, why God did institute their Paschever, and our answerable Sacrament to consist in meat and drink, eating and drinking; and I conceive thus, that it being the most proper way to partake of a sacri-

Heb. 13. 10.

fice, for how else can it be? Therefore we eat and drink in way of participation of our sacrifice. Hence the phrase, *Living upon the Altar, eating of the Altar*; and thus if we carry our eye to the earthly part in the Supper, and to the heavenly part, that is to the Sacrament, and the sacrifice represented, and feed upon the sacrifice represented, as well as the Sacrament representing, we then discern the Lords body. This is the first, *ἰδούσιν, ἐσθιέμενοι, de hoc plus infra.*

Buxtorf. Chal.
Lexic.

2. Their Pasleover was instituted as an Ordinance for ever, for a memorial of their Deliverance in *Agypt*, and their eduction out of it, a commemoration it was, and to be observed for ever, that is, in all succeeding generations, whiles their Polity and Religion stood, *Exod. 12. 14, 24, 42.* and therefore we read in Jewish Writers, and there is some foot-step or original of it, *Exod. 26. 27.* *What mean you by this service*, that in every company of Pasleover-communicants, there was some one that rehearsed and made commemoration, *Haggadah shet pesuch*, the history of the Pasleover, and so God that would have the sacrifice of Christ for our sinne, that greatest work of his, and our deliverance thereby from worse then *Agypt*, or destroying Angel, to be observed and kept in minde by a lasting trophy or monument, viz. our Supper. The Apostle in allusion to their custome, useth a word, *καταγγέλλετε, 1 Cor. 11. 26.* *Ye do shew.* *As often as ye eat this bread and drink this Cup, ye do shew forth the Lords death till he come, or ye do commemorate and with affection and thanksgiving set it forth, and as theirs was for ever, till Christs first coming, so ours is for ever, till his second coming; so long as their Church continued they were charged with this Ordinance; so long as the Gospel-Church continues, they are charged with this, and therefore neither of the Doctrine of the Gospel, nor of the Sacraments, shall there be any removal or alteration till Christ come.*

3. Their

3. Their Pasſeover in *Agypt* was eaten in their ſeverall Families or ſocieties, *A Lamb for a houſe*, except it were too little, *Exod. 12. 3, 4.* and in after times when this was repeal'd, *Deut. 16. 6, 7.* and was confined to the place that God ſhould choole, and ſo to *Jeruſalem*, then though the Lamb might be ſlain in the holy Court, and the blood ſprinkled on the Altar, yet they did carry it home to their hired chambers, and there did eat in companies, not leſs then ten in a fraternity, *Joſeph. de bello lib. 7. cap. 17.* nor above twenty, but no man alone, *Solum epulari non licet*, ſaith *Joſephus*, Chriſt and his company made one ſociety; ſo though Chriſt be our Sacrifice, once offer'd up upon the croſs, a ſacrifice to God, yet doth our Supper bring him home to us into our Churches, and into our ſouls. There is an application of him to be made, the blood ſprinkled on our doors, the Paſchall brought home to our own houſe; *Take ye, Eat ye Drink ye*; God comes to particulars with us, and the application of the ſacrifice is the life of the Sacrament; we muſt eat and drink at home, in our own ſouls; Chriſt comes home to us. And yet this Supper ought as the Paſſeover to be eaten in ſocieties, I know no reaſon for one alone, there muſt be a *σπαρτια*, a company, for it is a communion, one makes not a communion. The Apoſtle *1 Cor. 11. 20.* *When you come ἐν τῷ αὐτῷ into a meeting*, *V. 33, 34.* *When you come together, tarry one for another*; hence it hath been anciently called *συνεσις*, a meeting, a Congregation. It's Gods Ordinance (ſaith a learned man) that the Lords Supper be adminiſtered in publick Aſſemblies; how can there be a Communicant without a Communion, ſed de hoc infra. not that the walls of a Church do make it a communion, but a meeting of believers?

Hilderſam.
Joh. 4. p. 122.

4. Their Paſſeover was eaten with unleavened bread and ſowre or bitter herbs, *Exod. 12. 8.* There are many circumſtances and ceremonies found in the Jewiſh

Authors

Authors about the searching out of all leaven, yea with Candles at noon-day, and an execration of all leaven, if any should remaine unfound, and the bitter herbs were in constant use; the unleavened bread remembred them, what haste they went out of *Aegypt* in, *Exod.* 12, 31. and the bitter herbs, what affliction and bondage they had suffer'd; and further they saw not: The Apostle interprets leaven, malice and wickedness; unleavened bread, sincerity and truth, *1 Cor.* 5. 8. and so it teaches us, how Christ is to be received by us, and what manner of persons they must be that apply and receive Jesus Christ; They must remember their bondage under sinne, not with delight, but bitterness, and feele the sowre taste of their former wayes, as sinners contrite and broken; bitter herbs, are good sauce for the Paschall Lamb; sinne felt sets an edge on the stomach as Vinegar; Christ relishes well to such a soul; When thou comest to eat his Supper, bring thy own sauce with thee, bitter herbs, and refresh on thy self the memory of thy old wayes and former lusts; that's the sauce, the bread is unleavened bread; you cannot eat the Lamb and leaven together; a secure hypocrite, a filthy swine not purged from sinne, to think to have Christ and his sinne too, to be pardoned and not purged, to be saved and not sanctified; Away, and never think to eat this Lamb with leaven'd bread; come with bitter herbs thou maist, contrition for sinne, but come not with and in thy sins, for that's eating with leavened bread; therefore search it out, and let thy sinnes be searcht out as with a Candle, and let them be execrable to thee, that God may see thy hatred of them, and thy loathing of thy self for them.

5. Their Pascheover in *Aegypt*, was to be eaten with loins girded in *procinctu*, shooes on feet, and staff in hand, and ye shall eat it in haste, *Exod.* 12. 11. and therefore standing as ready to be instantly on their march to leave the

the Land of *Egypt*, and go to seek their promised country; which signifies to us, that we must receive Christ and his blood with intention and purpose to leave the dominions of *Pharaoh*; the Kingdome, service and bondage of sinne, and the Devill, and from that hour to set forward towards our heavenly country. This is that hard Doctrine of the Gospel; This makes men neglect, refuse Jesus Christ, because they cannot part with sinne, they will not resolve to quit their former course, as he that *went away sorrowfull, for he had great possessions*: So we would faine be saved, but go away sorrowfull, for we have powerfull, pleasing and profitable lusts. And as it may allude to our Supper; Let it teach us to come to the Table of the Lord with staves in our hand, and our loyns girded up, as men resolving to march, and begin a new holy life, *Henceforth not to serve sin, Rom. 6. 6.* But of this I spake before.

6. In their Pasleover they must roste and eat a whole Lamb, and nothing of it must remain till the morning: If any did remain it must be burnt with fire, *Exod. 12. 9, 10.* the flesh must be eaten, not a bone broken, *Numb. 9. 12.* This shews, that Christ is all meat, there is no offal in him, there is variety of nourishment for all our uses, righteousness, and peace, and comfort, and contentment to fill our capacities, relieve temptations, pardon and purge away our sins; but we must not divide, but take him whole, his merit and Spirit, his salvation and Sovereignty; Christ our Way, our Truth, our Life. What an unhappy Doctrine is that of the Papists, that takes the blood from us, and will not let the people drink? It is as if they should not allow our Pasleover to be a whole Lamb; and as unhappy they, that do not only rent his coat, but break his bones by depraving the fundamentals of Gospel-Doctrine, and tearing the Creed, Article from Article, and nothing left, untill the

E morning,

morning, tells us, That in the morning light of the Gospel, all those shadows should be abolished and disclaimed: Or as *Rivet* saith, That Sacraments are not Sacraments, but in their use, and while they are used, as the Bread and Wine after the use are no Sacraments, as a mear stone is a boundary in it's place; remove it, and it is *lapis* not *limes*.

7. No uncircumcised person might eat the Passeeover, nor no unclean person that was under an uncleanness, *Exod.* 12. 44, 48. *Numb.* 9. 7. where the instance is of some unclean by the dead, but it extendeth to other uncleannesses, leprous or menstruous, &c. *Joseph. de bello lib.* 7. *cap.* 17. and yet there was provision made for the unclean, that they might keep the Passeeover in the second moneth, as they did in *Hezekiah* his Passeeover, *2 Chron.* 30. 13. but for the uncircumcised there was no provision, and this sets forth to us two sorts of men that are incapable of worthy coming to the Lords Supper.

Two sorts incapable of the Lords Supper.

1. The uncircumcised that are strangers and forreiners to the Church, and not initiated by the first Sacrament of Baptisme; no person of what condition soever that is unbaptized can come to the Supper, for he is not entred and admitted into Church fellowship or Communion by the first Sacrament: He is not one of the house, or of the fraternity, where the Lamb is eaten, and out of the house the Passeeover must not be carried; they that are out of the Church have no right to the privileges of the Church, as they that are no freemen have not the privilege of the City. It was never known in the old Church, that an uncircumcised person, nor in the Gospel-Church that an unbaptized, did partake of either of the Suppers, theirs or ours; for both of them are second Sacraments, not first; the way of the Table hath ever been by the Font or Laver of washing. Of this more hereafter.

2. The

2. The domesticks that are of the house, that are circumcised *Israelites*, yet if they be at the time of the Passeeover unclean, they may not eat it; This was a case came into question thus; some were unclean put the case to *Moses*; he respited the decision till he had asked of the Lord, and the Lord adjudged it, that he should be put off to the Passeeover of the second moneth; and this tells us by way of allusion, that a Member of the Church Baptized, yea, a true Believer may be unfit at some particular time to come to the Lords Table, and may eat and drink unworthily. Were not the *Corinthians* such men, and in such case, *1 Cor. 11*? Were they not punished for their unworthy coming, and yet doubtless some of them godly, and all professed Christians? But of this more also.

Almost one
and twenty
hundred thou-
sand all pure.
Joseph. cap. 17.
lib. 7. de bella
Judaica.

8. There were in the first Passeeover in *Aegypt*, used and commanded by express word, certain rituals or occasionals, which as Jewish Writers and practice shews, were omitted and not used in after-times. As 1. The eating in dispersed houses, afterward in *Jerusalem* only. 2. The taking up the Lamb four dayes before, which we read not of afterward. 3. The striking of the door-posts with the blood. 4. The not going out of the house that night, which in aftertimes Christ and his Disciples did. 5. The eating it in a travelling posture *in procinctu*, with staves, &c. which we find our Saviour, and read that the Jewes did in another posture of discumbency, a lying on beds, &c. These or some of these were occasionall at the first, and the occasion ceasing, custome had ruled it otherwise without offence; for in our Supper the Lord celebrated and instituted it at night, in or at the end of the Paschal and common Supper. 2. In unleavened Bread. 3. Late at night. 4. In a gesture of discumbency, a leaning or lying posture, *John 13*. 5. In a chamber of a private house. 6. Without presence of any Woman. 7. Consecrating,

§. 10.

See Evang. for
so used in
Passeeover.

1. Cor. 11. 16.

and blessing the Bread and the Cup severally and apart.
8. Singing the Hymne at the close of all, as was usuall,
&c. And these, or many of these, were occasionall cir-
cumstances by reason of the custome and rite of the Pas-
chall Supper, or the particular exigency at that time ;
And what then ? Do they oblige to a hairs breadth all
after-ages ? Do they that impose any one of these them-
selves hold to all of them ? Shall we be supercilious and
superstitious in observing all occasionall and locall cus-
tomes ? Why do we not appear in sackcloth at our
Fasts ? Where is that *osculum pacis* ? As the Apostle
said about the length of hair, so I say, *If any man seem
to be contentious, we have no such custome, nor the Church-
es of God.* If Christ had celebrated the Supper with his
loyns girt, and staff in hand, had we been bound to it ?
And yet we must not ravel this thred too far, and under
colour of an occasionall circumstance, change or muti-
late the real substance ; as the Papist that takes away the
Cup which Christ blest, and breaks not the Bread as he
did, and of a Sacrament makes a Sacrifice ; the Matter
and Form, the intended Analogy between the Sign ,
and the Thing signified, will guide us in our distinguish-
ing Substance from Accidents.

I here make an end, though in this Point, and in this
Lamb, which was served in with Legs and Purtenance,
I might find out other lesser Resemblances, which I
shall not ; but having shown you, what fresh Marrow
lies in the old Bones of this Passeeover-Sacrifice, will
hereafter set forth our Lords Supper before you.



CHAP. II.

Of Errors and Corruptions in the Church; How soon they sprunp up; When they are a ground of Separation, and when not. That this Ordinance must be suitable to Gods Institution; And the Communicants must be suitable to this Ordinance.

I COR. II. 23.

For I have received of the Lord that which also I delivered unto you, &c.

THIS Epistle is directed to the Church of God in Corinth, which was sometime a stately City of Greece, much renown'd in Ancient Authors, but now is a place of small note, being together with other Cities mentioned in the New Testament, swallowed up by that great Leviathan of the Land, the Turkish Empire. In this City was a famous Christian Church of the highest degree of elevation for parts and gifts, and spirituall

I Cor. I. 2.
Grotius in ini-
to hujus Epi-
stola.

Heylin Geog.
pag. 388.

I Cor. I. 5, 7.

endowments, but their beauty was blemisht with as great blots, schisms, 1 Cor. 1. 11. Deniall of the Resurrection of the dead by some of them, 1 Cor. 15. 12. and in this Chapter with a grand abuse of that high and precious Ordinance the Supper of the Lord with ordinary and unwashen hands, polluting it with their own intemperance and drunkenness, not brought from their own homes, or from the Tavern to the Table, but used at the very Table it self. Which that you may understand, you may take notice, that it was an ancient custome, *ἡ ἀρχαία ἐθὺς ἡν*, saith *Zonaras in Concil. 6. in Trull.* in the Primitive times, that the rich and wealthier sort of Christians did by a common purse or contributions, furnish out solempne feasts in the very meeting places, or Churches, and there sit down promiscuously the rich and poor; which Feasts were called *ἀγάπαι*, Feasts of Love, or Brotherly-charity, to testifie the intimate affection of Christians among themselves. The Scripture speaks of them, *Jude verse 12. 2 Pet. 2. 13.* and the Ancient Fathers make often mention of them. The occasion of them might be this; It's plain, that the Heathens at their Sacrifice had their festivall entertainments, *ἐν εὐδοκίᾳ*, in their Idols Temple; that the Jews in their Eucharisticall Sacrifices feasted before the Lord God as if he were entertaining them to eat and drink with him; and that Christ and his Apostles feasted together at the Paschal Supper, before the celebration of the Lords Supper, and so by imitation very obvious, the Christians had taken up a custome of feasting at their religious meetings, at which entertainments no Heathens were present; and thereupon they suspected and scandalized the Christians for these Feasts, *de pabulo cruda & post convivium mixtu*, that they eat and drunk the flesh and blood of a Child, and that after they filled themselves with Wine and good chear, they fell to incestuous and promiscuous lusts, but the Ancient

Tertul. Apol.
c. 7. &c. 39.

ent Fathers wipe off these aspersions, &c.

The abuse of these Feasts the Apostle reproves from the 17. Verse of this Chapter, for they fomented their Schismes and parties, even at these Feasts, one party and their faction sorting themselves together in one corner, another at another, as their humour led them, and so the common love was broken by private divisions; then followed another abuse, the poor that could send in nothing, had nothing, but were set light by, and suffered to starve, while they were filling themselves, and which was worst of all, they were intemperate at their Feasts, eating and drinking excessively, *one is hungry, another is drunken, verse 21.* The word may signify, *had drank liberally*; and it's said of Joseph and his Brethren, *Gen. 43. ult.* and as the word is used, *John 2. 10.* The Summe is, there was

§. 2.

1. Siding and sorting themselves into parties with their messes and dishes of good chear, each faction by themselves, *verse 18.* which is contrary to the nature or name of *ἀγάπαι*, Feasts of Love.

§. 3.

2. Here was a slighting and laying aside the poor Christians that could send in nothing, contrary to the nature of a religious communion, *ver. 21, 22.*

One party went to it before another came, v. 21. & 33.

3. Here was intemperance and excess, *ver. 21.* contrary to Christian sobriety.

4. These Feasts were made in the Assembly or meeting-place (as we say the Church) as appears *verse 22.* *Have ye not houses?* And

5. With these juncats and feasts they joyn'd the celebration of the Lords-Supper, *Mensis suis pascebant*, saith Austin Epist. 118. and therefore the Apostle tells them, *they defaced it*, *vers. 21.* *This is not to eat the Lords Supper, for quod non ritè fit, fieri non dicitur*; and he doth therefore set forth the Lords institution of the Supper, *vers. 23.* that they might see the bare and naked nature of it; one thing is doubtfull, Whether the Lords

Supper.

§. 4.
Beza in A. 2.
in illis convi-
viis. Grot. in
Mat. 26. 25.
Casaub. Exerc.
16.

Diodat. *Estius*
Cajetan in *loc.*
Gerard. in *bar.*
p. 461.

Ubi supra.

Tertul. Apol.
c. 39.

Supper was celebrated at the beginning or end of these Feasts? And the doubt riseth, Because in this Chapter, as is conceived by learned Men, the Feast went before; as in Christs last Supper, the paschall Lamb was first eaten, and the Cup was taken after Supper, *vers.* 25. and the unworthy coming to it, mentioned *vers.* 29. and the punishment of this Church for their unworthiness, *vers.* 30. argues, That their Feasting first had unfitted them for the participation of this Ordinance, and yet *Chrysostome* and *Zonaras* saith, *μετά τὴν κοινωσίαν*, After the participation of the Lords Supper the Feast was; and that is true, for after-times. For the reproof of the Apostle haply had removed the Feast unto the last place for good reasons, but the Feasts were not quite removed out of the Churches of *Greece* and *Africa*, where we find them continuing: Inasmuch as the Synod of *Laodicea* which was about three hundred years after Christ, and before the *Nicene* Council, made a Canon, *cap.* 22. *ὅτι δὲ ἐν κλισίαις, &c.* That it is not fit the *Agape* should be in Churches or publick places of worship; and so these Ancient Feasts grew out by little and little, and now no remainders of them in all Christendome.

I have been the longer upon this, because I think otherwise you would not clearly understand the foregoing verses, that touch upon the abuse, nor the cause and reason of the *Corinthians* coming unworthily to the Lords-Table, and so I have set up a light in the entry, by which you may find the way into the better understanding of all that follows in this Chapter, wherein he sets the Lords Supper to rights, which was drowned in a Feast; Then he orders the address of the Communicants, which through the afore said misdemeanours had come to it unworthily, and then exhorts them to make it a Communion, and not a Division, as they had done, *Tarry one for another*, *vers.* 33. and to prevent the intemperance of publick Feasts, he bids them, if they

they must eat before they come to the Lords Supper, *Let them eat at home*, vers. ult. and so clearly abrogates, not the Feasts, but the order of them, as fore-going the Lords supper; and here we shall stand a little and make Observation.

The Apostle interdicts not all eating or drinking before the Lords Supper, but this feasting, and the abuses growing thence, he doth forbid. Those words, vers. ult. *If any man hunger, let him eat at home, that they come not together unto condemnation*, teach us, That this Feasting was before the Sacrament, and that a man may eat at home, if occasion be, before he come to the publick Assembly. To put a necessity upon Fasting, is to put Superstition into it; for our Saviour at first celebrated it after Supper, by necessity of the Law of the Pasleover; but binds us not by his example to eat first, nor by any rule to fast before it; therefore it is of free observation and use; yet the custome of coming fasting had spread over the Univerfall Church in *Austins* time, *Per univ- versum orbem, mos iste servatur*. Chrysostome speaks too highly of it, *ἡ ἀνάγκη ἵνα τὸ λαβῆναι, ὅτι θοὺ μαῖστ be worthy to receive*. For setting it aside as any piece of spirituall preparation, and I know not why it may not stand; *Omnes jejuni celebramus*, saith that Light of France. All the French Churches celebrate the Supper fasting; I hold to the Rule, *If any man hunger*, &c. either of these is best, which puts the body in best tune, to serve (as I may say) the soul in a holy duty.

How soon abuse crept into this Ordinance of the Supper. It was not above twenty or thirty years from the Nativity or Birth of this Ordinance when this Epistle was Written, it was nothing so long from the Birth or Foundation of this Church to this time. The Apostle had sown good Corn in this Field by his Doctrine. I have delivered unto you the naked Institution of Christ, and now it stands in need of Weeding. The Devill was not asleep in the very Apostles times. He raised up

§. 5.

Obs. 1.

A man may eat before he come to the Lords Table.

Aug. Epist. 112.

Chrys. in.

1 Cor. 11. 25.

Chamier. de l

Euch. lib. 5. cap.

1. §. 13.

§. 6.

Obs. 2.

Errour and
corruption
sprung up in
the Church
betime,

Simon Magnus, and after him a fry of *Gnosticks*, or knowing people, so they would be called, but falsely, saith *Irenaeus*, to corrupt the Doctrine; and it was sometimes that the Devill set his foot in this most excellent Ordinance, and from first to last there have been scarce any times wherein some soile hath not cleaved to this Sacrament, every Age adding or declaring somewhat, till it became a monster, unlike it self in the Romish Masse, which is a Masse of Idolatry and abomination, a very abomination of desolation to this Ordinance; the stamp of Christs institution being so defaced, that he that minted it cannot own his own coyn. For being an outward Ordinance, consisting of outward elements and actions, the fancy of men thinks, this and that dressing would do better, and so by putting on more Ornaments, as they call them, they quite spoile the feature of the child; and if men would be tampering while the Apostles lived, what would they do after? If I should say, that the unhappiest and oldest Weeds have grown in this Garden, I should not speak far wide; I may say of it, as *Solomon* saith of man, *Eccles. 7. 29.* *Loe, this have I found, that God hath made man right, but they have sought out many inventions.*

§. 7.
Obj. 3.
Of separation,
when sinfull,
and when
lawfull.

The Apostle doth not command those that were pure from these abuses to separate from their Communion with the rest, whom he reproves for their sinne of coming unworthily. We know not who, or how many were free, but it may seem the poorest were the purest, as commonly they are; but he that reproves Schism doth not command separation; He assaies the cure another way,

1. By setting the Ordinance right according to Christs Institution.

2. By re-Edifying the Communicants from their unworthy coming, and so gives both a purgation, disallowing their Schism, not allowing any separation.

If

If *Babylon* become an habitation of Devils, then come out of her my people, *Rev.* 18. 2, 4. *Yea flee out and deliver your souls,* *Jer.* 51. 6.

If Christ must be coupled with *Belial*, the Temple of God with Idols, as it is when Christians participate in Heathenish Sacrifices and Idolatries, then, *Come out from among them, and be ye separate,* *1 Cor.* 6. 16, 17. You have an old and famous example in them that left all to go to *Jerusalem* when *Jeroboam* set up his Calves, and cast out the Priests of the Lord, *2 Chron.* 11. 14, 16. For if *Bethel* turn *Bethaven*, the house of God become the house of iniquity, then, *Come out of Gilgal, Go not up to Bethaven,* *Hos.* 4. 15.

If any that's called a brother, a Professour of the Christian Religion, be a Fornicatour, or Idolater, or covetous, have no free familiarity with him, with such an one, no not to eat, *1 Cor.* 5. 11. Turn away from them, *2 Tim.* 3. 5.

If they bring corrupt Doctrine, house them not, salute them not, *Epist.* 2. *John* 10. for that makes you partaker in their sinne, *vers.* 11. If their works be unfruitfull works of darkness, be not partakers with them, have no fellowship with their workes, *Eph.* 5. 7, 11.

These separations are duty, and unto duty, but for a *Corinthian* to separate from Gods Church and Gods Ordinance, because some come unworthily to the Lords Table is no duty, because there is no command; it is no duty, and therefore we read not this word, *Come forth*, in any of those Epistles written to the seaven Churches, *Rev.* 2. & 3. against which Christ saith, *He hath such and such things*; they that lived in the impurer, are not called forth into the purer Churches, but there are promises made to them that keep themselves pure, and duties enjoyned them toward the impure part, for we may not make these Churches and *Babylon* all one, nor make every disease the plague: Shall the Sonnes of God, the Angels, forsake the Lords pre-

Hildersam in
Joh. 4. Left.
26. 122.

sence, because Satan comes almost amongst them? *Joh 1. 6.* Must *Shem* and *Japhet* leap out of *Noahs* Ark, because there is a *Cham* there? Would not our Saviour rather have sent for *John* Baptist to have Baptized him, rather then himself have come from *Nazareth* to *Bethabara*, which some compute fourteen Dutch miles, that's of ours fifty six, if that generation of vipers that came also to *Johns* Baptism, had either polluted the water, or the Ordinance unto Christ? *Mat. 3. 7, 14.* But of this more afterwards.

§. 8.
Obs. 4.

The abuses reprov'd were such as deprav'd the Ordinance, and the corruptions such as put themselves forth in the Communicants at the verytime of their participation. The Lords Supper, was so intermingled with their festival cheer, as the difference between the Lords body, and their own repast was not truly made. They discern'd not the Lords body. Their corruptions which at all times are blame-worthy, as divisions, intemperance, slighting the poor Brethren, do now appear most odious and unsuitable, I note hereupon, That sinne never doth us more hurt than in frustrating and disabling the use and fruit of Ordinances. This is not, saith he, to eat the Lords Supper, verse 20. You come together not for the better, but for the worse, vers. 17. We are the worse, when we bring such sins as carnalize the heart, and disapten us for spirituall fruition and enjoyment. An outward reverence, as it is an Argument of a serious spirit; so it is becoming the Ordinantes of the Gospel. The meeting of the Church is the greatest meeting in the world, the irreverent use of the Lords Supper, call'd for a sudden Reformation; Other things, saith the Apostle, will I set in order when I come, vers. ult. but this cannot stay, it's a matter of importance, that the reverence of this Ordinance be preserv'd: bring not hither then the behaviour of a Tavern, or of your meeting at the Hall of your Company, though grave, but the deportment of Christians that

that come to the best and greatest Table in the world. It's true, I could worship Christ though lying in a Manger, but I should not put him in a Manger, if I had a better Room for him in my Inne. *Let all things be done decently, or beautifully,* 1 Cor. 14. ult.

The words are, *For I received of the Lord that which also I delivered unto you.* A good recommendation of his Doctrine, a good preparative to make way for their acceptance of it, *I received it from the Lord.* The expression is Hebrewish; *with whom*, the Teacher is said to give, Prov. 9. 9. The Scholar to receive; and the Latine owns both the words in that sense, *That which I have learned, I also have delivered;* This very Doctrine he had taught them by word of mouth, but now upon occasion of their swerving from it, he repeats and writes them a copy of it for perpetuall memory. Beza is in this place a Hypercritick from the word *ἀπό* not *μεθυσίν*, thus, *Ut à Domino profectum,* I received it upon report, as from the Lord. It weakens not the credit of the Doctrine, whether the Apostle had it by immediate revelation, as most say, or by report of eye-witnesses, or both; He did receive it from the Lord, and from the Lord he hands it to the Church; and therein, as Estius saith, he is a fourth Evangelist, for John recites not the Institution of the Supper, though he speak upon the borders of it, and so Paul makes the fourth relator.

The Observations hence are,

1. *The best way to redress and remedy abuses and corruptions crept into this Ordinance, is to reduce it to the Lords Institution.* This the Apostle here doth, having opened the nature of the Disease, he applies this Medicine, *For I have received of the Lord, &c.* Our Saviour had used this way upon the question of Divorce, which was grown very abusive, and stood in need of regulation; he tries it by the standard of the first Institution; yea, though the authority and antiquity of Moses was pleaded,

§. 9.

Cameron.
Myrthec in loc.
Hórac. lib. 2.
Satyr. 8.
Æscid. l. 2.

Estius in loc.

§. 10.

Justam regulam
adhibet. Mar-
tyr. Institutio
Christi certa
regula. Calvin.

ded, *But*, saith Christ, *from the beginning it was not so*, Mat. 19. 8. Though error be old, yet truth is first. All corruptions of Ordinances are deviations from their Institution, and therefore the false Copy must be Corrected by the true Originall, The Institution of Christ is the certain Rule; He Instituted it for a Communion; therefore O *Corinthians*, your divisions and contempt of the poor is unsuitable. He Instituted it as a Sacrament of his Body and Bloud for spirituall repast, therefore your intemperance and common use of it at your feasts, is not agreeable to the nature and use of it; as the standard discovers false weights and measures, and a straight rule, a crooked line, so the Institution of our Lord, corruptions. The Popish-mass would not be found in the Mass, if it were tryed by this Rule; but we must distinguish between Christs Institution of this Sacrament, and his celebration of it, thought at the same time. The Institution shews the nature and use of it, and abides as a perpetuall Rule, *He took Bread, he blest, he broke, he gave, &c.* His celebration of it was by reason of the Pascheover attended by very many occasionall circumstances, after Supper, in a private Room, in such a gesture, to such a number, in unleavened Bread, &c. It's no corruption to vary in these occasionall circumstances, except we must alwayes keep Pascheover too. I shew'd you before out of Jewish Writers, That the Pascheover of after-times, even that of Christ, varied in such particulars from the first Pascheover in *Egypt*, without corruption, and so this Supper in all ages hath varied from the first celebration in such occasionals. He, saith *Nazianzen*, celebrated the Supper, ἐν ἑσπέρῳ, ἡμεῖς ἐν μεσονυκτίῳ ὁ.κ.α.ς, *in an upper Room*, we in our houses of Prayer; he after, we before Supper; he before his death, we after his Resurrection; and so accordingly all Divines. It is *universalis notio*, saith *Chamier*, an universall notion, that the circumstances

Naz. Nat. 40.

Chamier. de
Eu. har. l. 8.
c. 7.

cumstances of an individuall action be distinguisht from those that pertain to the Law thereof, and these may be of good use for instruction, not of necessary use for imitation ; I say with Learned *Hooker*, To do throughout every like circumstance with Christ, were to erre more from the purpose he aimed at, then we now do by not following them with so nice strictness. What is superstition but to make that necessary which is indifferent, and that a part of worship which is an accident to it? So *Constantine* the Emperour deser'd his Baptism, and almost mist it, because he would have been Baptized in *Jordan*, as Christ was. Hold the Institution, but be not superstitious without a command, or *hoc facite*, in the circumstances that fall out at the time of celebration.

Hooker Eccles. Polir. l. 5. p. 366.

That the Apostle received from the Lord what he delivered to the Church. This high and honourable Ordinance, the Pascheover of the Christian Church, we can receive from no higher hand, than the Lord, we may receive from no lower ; our faith can be resolved into no lower authority than the Lord. I believe and receive this, and use it, and expect the fruit, not because *Paul* delivers it to me, but because he receives it from the Lord ; and so the Apostle leads our faith to the Originall the first Authority, and higher we need not, we cannot go : It was the dignity of an Apostle to be a Receiver from the Lord, or else he could not have had the Authority of Deliverer to the Church. See the difference between Christ and *Paul* in this matter of Delivery to the Church, in *Matth. 5. 21, 31, 33.* *Ye have heard it hath been said of old thus and thus, But I say to you; He speaks like the Lord, But I say; when Paul comes to speak, Then, I have received from the Lord, he speaks as an Embassadour, or a Servant ; No other Authority ought to take place in the Church, but of Christ only.*

§. II.
Obs. 2.
This Ordinance we receive from the Lord.

The

S. 12.

The Apostles were of high Authority in the Church of Christ, *first Apostles*, saith the Text, 1 Cor. 12.28. yet they were but receivers; there was an higher Authority which they advance, *I have received from the Lord*; See the scale or ladder of faith; we receive our Doctrine from the Scriptures, the Scriptures from the Apostles and others that were inspired; they from Christ, and Christ as Mediatour sayes, *He hath received his mission from God*; and here alone our faith stands, and is quietly settled: so in the Commonwealth, you receive a Warrant from the Constable, a meaner man then you, he from the Justice, he from the Council, they from the Supream Power.

And what need or reason was there that he should avouch his receiving the Doctrine of this Sacrament from the Lord? Was it for that he wrote to the *Corinthians*, a proud and a stomachfull people that had his person in some contempt in comparison of their Preachers, who by their tinkling eloquence led them by the ears into captivity, and were partners with, or Patrons of them in these abuses? Therefore he brings the Name of the Lord to bear down their naughty stomachs, and the Lords Institution, to Whip these corruptions out of the Temple. Or

Rather was it for a closer reason; He that believes to receive a soul-benefit from an outward Ordinance of eating and drinking Bread and Wine, had need to see good ground for his believing, for they are incommensurate and improper to the soul; the body may more easily be fed with air, than the soul with Bread and Wine. Therefore he appeals to the Lord, for the benefit is from the Author, the virtue and fruit from the Institution; He that by a piece of Brasse heal'd a mortal sting, can by Bread (as I may say) feed the hungry soul; *He put clay on mine eyes* (saith the blind man) *He sent me to the pool of Siloam, and I wash, and do see*, Joh. 9. 15.

That

That the *Apostle* delivered to the Church what he had received from the Lord; I also delivered unto you, (*Et omnibus Ecclesiis meo ministerio fundatis*) and all Churches founded by my Ministry; He did receive and deliver, but not institute this Ordinance; *He that will institute a Sacrament makes himself a God*, saith *Peter Martyr*. Had he not received he had wanted Authority; Had he not delivered, he had wanted faithfullness and honesty, as a messenger that keeps the Ring sent to a Friend; God hath ever had in his Church such as should be receivers and deliverers, an office of men, taken from among men, and ordained for man in things pertaining to God, as it's defined, *Heb. 5. 1.* but all are not receivers, as *Paul*, by immediate hand from the Lord; *Moses* receives the Law, and the pattern in the Mount; he was a receiver and deliverer; the Priests in their generations did receive and deliver, but they were bound to the Law, and to the Testimony. So in the Christian Churches the Apostles receive the Word and Sacraments from the Law, they see the pattern in the Mount, then there are others in their generations that receive and deliver too, but they are bound to the Law and Testimony. Here the Apostle *2 Tim. 2. 2.* *The things that thou hast heard of me, commit thou to faithfull men, who shall be able to teach others also*: So that here is *Paul* that received from the Lord, *Timothy* from *Paul*, other faithfull men from *Timothy*, and others from those faithfull men; There is no Government of any Commonwealth on Earth, but they have their Officers to receive Lawes and Commands from the Highest, and to convey and deliver them to the People.

§. 13.
Obs. 3.
Morton in loc.

P. Martyr.

God alwayes
had officers in
his Church.

The Apostle received from the Lord two things, His Commission and his Errand; His Commission, to be an Apostle; *Rom. 1. 5.* *From Christ we have received our Apostleship*, and this he may shew to the people, as he doth to these *Corinthians*, *1 Cor. 9. 1.* *Am I not an A-*

§. 14.

G

pistle?

posse? &c. but he doth not deliver this to them. His Errand, And that is the Doctrine of the Gospell, and and this he doth both receive and deliver, *I have delivered unto you*; so an Embassadour hath a Commission, and that he may show, but delivers not; and he hath an Errand, and that he receives from his Lord, and delivers to them to whom he is sent. There were Prophets in *Jeremiab's* time that would be deliverers, but they neither received Commission, *Jer. 14. 14. I sent them not*; nor Errand, *Jer. 23. 16. Their vision was of their own heart*; The one of these being wanting made a false Prophet. I fear we have many more deliverers then receivers from the Lord, either they want one of these legs, or both, and yet (which is the wonder) they run, having received neither Commission nor Errand from the Lord.

§. 15.

He delivers that to the Church, all that, only that, which first he had received from the Lord; the Arrow flies with strength, that is shot out of such a Bow; He was a faithfull Embassadour or Steward, we have all that, and nothing but that which comes from the Lord; a good Depositary that failes not of his trust; the losse of a little of Gods Truth, is as the losse of a Diamond out of a Ring: Christ speaks of the *least iota's or titles of the Law*, as precious things, and permanent. It was the admirable wit of *Homer*, to make (in his Poems) Embassadours to speak in the same words, as they received their Errand: by the same spirit, and the same inspiration that he received this Doctrine from the Lord, he also delivered it to the Church. How pure doth this Ordinance of the Supper come to our hands? What credit ought it to be of with us? You know the Heathens, and so *Mahomet* that Impostor, that set up or devised the Heathenish Theology or Worship, they feigned a conversation with some god or goddess, or spirit, that their votes might be received
of

of the people with awe and credit : for the conscience of man stoops to none but God, from whom we are assured by the Apostle that we have this Ordinance, *That I received, I also delivered to you.*

That what the Apostle had formerly delivered to the *Corinthians* by lively voyce, now he writes upon the occasion of abuses grown in. *How easily do corruptions steal in? How soon do we forget the Law of Ordinances and Institutions of Christ?* It could not be many years since he had delivered the manner of this Ordinance, and now he repeats it in Writing. What necessity is there of having the Scripture written? That it may continue and pass pure from generation to generation. Men find it very requisite that their Laws be written and upon record; what inconveniences would follow, if not? While the Church of God consisted of few persons or families, as in *Noah* and *Abraham's* time, there was the Word of God, but not Scripture. It was handed down from Father to Sonne by Tradition, and the frequent appearances of God to them, supplied defects; but afterward God began the example, and wrote the Decalogue in Tables of Stone, the *Ancientest* Writing this day in all the world; then *Moses* also wrote the Scripture, and he is the *ancientest* Writer in the world; If all the Greek Law-givers or Poets be compared with him, they are but (*veri aut nudius tertius* saith *Cunaeus* and *Josephus*) as of yesterday, hundreds of years before the *Trojan* war, yet not so many, as *Theoph. ad Autolyceum*, affirms. The Jewes had the Old Testament written, though they were so frequently visited by extraordinary Prophets; and the Jewish *Masoreth* had so industriously mended and numbred all the Letters in every word of the Old Testament, that they knew the number, and could as easily miss one, as you can miss a Pearl off your Chain, and hereof we have the benefit, *Codicem portat Judaeus un-*

§. 16.

Obs. 4.

Estius in loc.

What necessity there is of having the Scripture written.

which was in *Septuaginta* daies 900. or 1000.

Aug. in Pl. 56. *de credat Christianus.* The Jew saith *Austin*, though himself an unbeliever is our Library-keeper, and carries the book after us out of which we get our faith: for how often doth our Lord and his Apostles cite those Records; Nor would the Lord let the New Testament be unwritten, which in the wide world, over which the Gospel spreads, would have been mangled and transfigured into a thousand shapes. Remember sometimes in your Prayers to give God thanks for the Gospel written; the Jews never forget the Law in theirs. And yet again, I note it, that many parts of the New Testament were written on accidentall occasions, as ill manners occasion good Laws; so *Paul* writes this Epistle, and this part that I Preach upon: So the Epistle to the *Galatians*, on occasion of false Teachers that mingled *Moses* and Christ, Law and Gospel; and all Writers give this occasion for that lofty and sublime piece, *In the beginning was the Word, and the Word was*, &c. because the hellish *Gnosticks* did even then begin to adulterate the simplicity of the Gospel, and to bring Christ unto a lower rank; and therefore he uses their very words *λογος* and *εων* which they had in *Plato* and *Pythagoras* his School, and applies them to Christ Jesus; we get this excellent piece of Scripture which intreats upon the preparation of the Communicant above any, above all other, and we get it by the abuses and corruptions reigning then in *Corinth*, upon occasion of their sin, the whole Church hath gained a Rule for ever, I had almost said, as it's said in another respect, *facile culpa*, happy were these corruptions.

Grot. in Proleg. ad Johan.

§. 17.
Obs. 5.

The safest, simplest, certainest Rule by which a Communicant may examine himself, whether he come worthily to this Table, is to do it by the nature, use and end of the Lords Supper. The Apostle had found great fault with the *Corinthians* manner of communicating, to prevent which he gives one short Rule in these words, *Let a man examine*

examine himself; but he sets down no form of this self-examination; He doth not answer the question, How? Yea, he delivers the Institution of Christ in all points, as that Rule to square the Communicant. For if a man do rightly calculate, he shall find that here is presented and represented the closest union and communion of the soul with Christ, the most spirituall intimacy, the most humbling and passionate prospect of a broken Christ, the most refreshing water that runs out of that smitten Rock, the most real exhibition and affording of this to me. And indeed the sweetest and nearest entercourse with our Lord, is here set forth, as in no other Ordinance, for the manner of it, and then what doth this bespeak? Doth a feast so set forth bespeak a swine? Are Superstition, Ignorance, Profaneness, fit garments to come in to such a Supper? Are those Christ-killing finnes of ours, which caused this breaking of him, fit companions for us to bring to the eating of him? That is, as if we should bring to the Lords Table the bloody Knife that killed him. Let a man but use his reason with his faith, and ask this broken bread, this poured Wine, what they mean, or what they speak, and they will tell him enough, whereby he may examine himself, and this is *Cheminus* his Rule for examination, whom a great man of this Nation saith, to be the best Schollar of all the Lutherans (*Sic inquit Montacut. Origines.*)

By what rule men are to examine whether they come worthily to the Lords Supper.

Chem. Exam. de preparatione.

The result of all that hath been said, comes to these two instructions, pertaining either to Minister, or People, or both.

1. That this Ordinance of the Supper be suitable to the Use, Institution of Christ.

2. That the Communicant be suitable to the Ordinance; and then both things which the Apostle speaks unto here, both sorts of abuses or corruptions, whether in the Ordinance, or of the Communicants,

§. 18.
Exod. 25. 40.
Heb. 8. 5.
This Ordinance must be administred according to Gods institution.

Hildersam in
John 4.

are set to rights, and all is right.

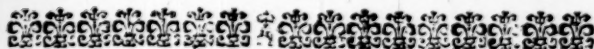
1. *That the Ordinance be suitable to the Institution; For* see (saith he) *that thou make all things according to the pattern shew'd thee in the Mount; Moses had no liberty to vary from the matter or form, or any particular; and have not we an Institution, and the pattern of this Ordinance set before us, not in the Mount, but in the upper-room, where Christ celebrated the first Supper, and gave forth an* *hoc facite*, *This do as oft as ye do it? Hic facite*, is as much as, See that ye make or do all things according to the pattern; The Apostles were not now at a Counsell-Table with their Lord, to give their vote what manner of Sacrament should be appointed, but as guests to take and eat at present such cheer as the Master set before them, and in after-times to do; this *Do this in remembrance of me*. And yet our Lord Christ would have his Ordinances administred *εὐκτατος* decently. *Clement* the ancientest of Fathers in his Epistle to these *Corinthians*, hath an excellent saying, *πᾶντα τοῦτοι ποιῆτε ὡς ἐλάλησεν*, *We ought to do all those things orderly which our Master hath commanded us to do; For Christ himself was no friend to slovenliness, or loathsome nastiness (as one observes) out of that Mark 14. 15. He shall shew you an upper room furnished and prepared; but presumption is bold, Superstition adventurous, as if it was called to counsel with God, makes no bones of clipping his coyn; and therefore this Sacrament hath been filled with many devices, and long groaned under their inventions, which after long possession plead prescription, and come in after-times to be counted parts, which at first were but scabs or wens. The Apostle did not, durst not deliver but what he had received; but they that have less power then the Apostle, dare deliver what they received not, and by adding or subtracting, do plainly find fault with Gods own modell: Why should the Papist give into the mouth of his*
Communi-

Communicant a whole Wafer, but that he is afraid to break the bread least some loose crums should fall? Why doth he cheat the people wholly of the Cup, but upon pretence that a drop of the bloud might be shed or spilt? May we not think that they are too nice, and more scrupulous than Christ, at whose breaking bread there might fall crumbs, and in the Apostles drinking, drops from the cup? Superstition is foolish, that pretends holiness, and corrupts Ordinances, and had rather make than take a Sacrament. We have the Minister in the name and stead of Christ Jesus; if this be denied, (as it is by some) I shall at present affirm but this, That the reverend and most ancient Father *Justin Martyr* in his second Agology to the *Roman* Emperour, written about fifty years after the death of *John* the Apostle, sets out (as I shall shew you) the full manner of their administration of this Sacrament, and therein saith, the *Presbyter*, or Minister, doth pour forth prayer, and gives thanks over the Bread and Wine, which (I can give no account of private corners) hath been practised in the Christian Churches, till this very time and year, being 1500. years at least. The Minister takes the Bread, and likewise takes the Cup. He gives thanks or blesteth over the Bread and Cup. He breaks the Bread, he saith, *Take ye, eat ye, drink ye.* He pronounces, *This Bread is the Body of our Lord Jesus Christ. This Cup is the New Testament in his Blood.* You do take, you eat, you drink. This the Minister doth; this you do for a remembrance and commemoration of Christ, shewing forth his death; and this is an Ordinance suitable to the Institution.

2. That the Communicant be suitable to the Ordinance. When the Song is truly set and prick't, the singer must keep time and tune, or else all is not right; The Priests have the Ordinance unsuitable to the Institution, as we alas have Communicants unsuitable to the Ordinance.

§ 19.
Of worthy
communicating.

dinance. That word which follows in this Chapter, that dangerous word *ἀναξίως*, *unworthily*; what is it but unsuitably, we must measure, and fashion the Communicant by the Ordinance: He must of necessity be a Disciple, to such Christ spoke, *Take ye, eat ye, &c.* not as ye are Apostle, but as Disciples; He must bring with him a Christ receiving, or a Christ applying faith, for *Take, Eat*, without a hand or mouth of the soul he cannot; He must come with hunger and thirst for strength and refreshment, for he doth come to a Table to eat and drink the staff of bread, the cordial chearing Wine; This strength and nourishment is by vertue of his union with Christ himself, and communion, therefore he comes to eat the very body, and drink the very Bloud of Christ; He comes as a confederate with God, to receive the seal, or as a Legatee to receive a Legacy bequeathed by Will, *viz.* Christ and remission of sins in Christ, for this Cup is the New Covenant, or New Testament sealed with Christs Bloud; He comes as to a festivall commemoration, where the founder of the feast is remembred with praise and honour, *Do it in remembrance of me*; He looks through and beyond the broken Bread and Wine poured out, to a broken body and the shed bloud of Christ; He looks at another taking, then taking of Bread; another eating and drinking than of Bread and Wine, *viz.* the taking to himself, and the spirituall and intimate application of Christs body and bloud. *For he discerns the Lords body*, and therefore comes as a consecrated person to consecrated elements, to broken bread with a broken heart, full of affections, as the Ordinance is full of mysteries, and here is a Communicant suitable to the Ordinance, and so *Paul, who received of the Lord, and delivered unto them the Institution of Christ*, hath set to rights both the Ordinance, and the *Corinthian* Communicant.



CHAP. III.

*That the Lord Jesus is the Authour
of this Sacrament,*

I COR. II. 23.

That the Lord Jesus, &c.

I Shall follow the track of the Apostle, who goes before me in the two Points I am entreat upon.

1. The Nature and use of this Sacrament.
2. The due Preparation of the Communicant.

Of these in order, and with what brevity I can, contenting my self to speak in *decimo sexto*, what might be spoken in *folio*, in hope that your proficiency by your former most worthy Teachers, may excuse me the labour of so large a Volume.

Mr Anthony
Burgefs and
Mr Love.

The next words I come unto, do plainly point out unto us.

1. The Author of the Institution, *the Lord Jesus.*
2. The Time of it, *The same night in which he was*

betrayed.

The Authour of this Institution is the Lord Jesus. The content of all the Evangelists that write the History, puts this out of all controversie; Christ was personally present, both celebrating and instituting this Ordinance; He is *res Sacramenti*, the thing of the Sacrament, and *Author Sacramenti*, the Authour of the Sa-

Doct. 1.
The Authour
of this Sacra-
ment.

H

crament,

crament, the feast-maker, and the feast; *Out of this pierced side (as Austin alludes) there came forth both blood and water, the two Sacraments of the Church; He took the Bread, he blest, he brake it, he gave it, it may well be called the Lords Supper, yea the Lord is the Supper, This is my Body, this is my Blood.*

§. 1.

Rev. 1. 10.

1 Cor. 11.

Epist. 119.

First, *The Lord Jesus is Author*, the Mediatour of the New Covenant, the Testator of the New Testament, appoints the Seal of that Covenant, and ratifies that Testament with his Blood; He is the Lord to whom is committed the Sovereignty and Government of his Church; therefore he makes Officers, Laws and Ordinances. The Lords Day, and the Lords Supper are particularly in Scripture called by his name, the Lords; the Lords Day *ex illius resurrectione festivitatem suam habere cepit*, took its festivity from his Resurrection, as *Austin*; The Lords Supper is the memoriall of his death; so his death and resurrection, *have a Supper*, and a day to memorize them.

As he is Lord, so his Laws binde whatsoever they be, though *Abraham* be commanded to kill his Sonne, for the Laws of God have not their obligation from the quality of the Law, but from the Authority of the Lord the Law-giver: As he is Jesus a Saviour, so his Laws are benefits and liberties tending to salvation; as the Laws of your City are freedoms, and your freedoms Laws, so you obey them as Laws, enjoy them as freedoms, they are our benefit and our duty; His invitation is to a Supper, it's the invitation of a Lord, it's the Supper of a Saviour.

§. 2.

Secondly, *There must be institution of a Sacrament.* The elements are cyphers, till the institution make them figures. Institution is as necessary to a Sacrament, as superscription is to money, for it is created *ἐκ τῶν μὴ ὄντων*, of things that did not appear, Sacraments are of that rank of things, *Qua nihil sunt sine institutione*,

stitutione, saith Chamier; they were Bread and Wine indeed before, but they were nothing to that relation which Christ put upon them; a Seal of a thousand a-year is made of a peny-worth of Wax; What was a piece of brasse to the healing of a mortall sting? Nothing, till God put an use upon it, that all that lookt to it being bitten should be healed.

Chamier. de
Euchar. l. 7.
c. 10.

Thirdly, *There must be a divine institution to make a Sacrament.* The Legatee doth not seal the Will, but the Testator, the Granter seals the Deed, not the Grantee; the Delinquent seals not the pardon, but the Keeper of the seal, *Sola divina institutio facit, Sacramentum*, saith a Learned Man; Take that away, and it ceaseth to be a Sacrament; The Supream Power only can coyn Money, in other its capitall. All the whole Church together cannot make a Sacrament; then it should be the Churches Supper, not the Lords; and it is theirs to eat, but not to make, *Ejus est signa gratia addere, cuius est gratiam tribuere*, He may adde the signs of grace, that can give the grace. There is a four-fold word requisite to a Sacrament,

§. 3.

Montac. origin.
page 1. pag. 37.

1. A word of institution, which appoints the matter and form.

2. A word of Sanctification or blessing, to set them apart from common use.

3. A word of Promise of some good to the Communicant, and so we have here a promise of the Lords body and blood; *The promises of Sacraments*, (as is well observed by the Centuriators) are *vestita promissiones*, clothed promises: *He that believes shall be saved*, is a naked promise: *He that eats this bread, &c.* shall have Christ, is a clothed promise.

Synopsis de coe-
na §. 7.

Centur. Mag.
cent. 1.

4. A word of Command, as we have the *mandatum* in Baptism, so *huc facite* here, as a learned man. *Let the Word be added to the Element, and you have a Sacrament.* Austin.

Birkbeck. Prot.
evidence.

S. 4.

Fourthly, *It's the institution that gives the nature and efficacy to a Sacrament.* He that Mints the Money, sets the value and price upon it. A Sacrament is an outward and visible signe, but it is not a naturall, but a voluntary signe, nor yet a bare signe as the picture of *Hercules* is a signe of *Hercules*, and no more; we must not make the Sacraments, *αὐτὰ ἐνὸμας*, empty names, empty figures, empty representations, that resemble and signifie something, and no more; as the Sacrament was a crucifix, and the Supper painted resemblances of meat and drink, this is a hungry feast; he must have his stomach in his eye, that is fed with it: but the Sacraments are *signacula*, *symbola*, seals and pledges, or instruments offering, exhibiting and making present to our faith the very benefits which they signifie; and the very Body and Bloud of Christ is not only represented, but presented to a Believer, and brought home to his soul, yet they are not naturall instruments, in which the inward grace is contained, as in a vessell, as the *Romish* *Prasentialists* and *Schoolmen* dream, like plaisters which have in themselves a virtue or power to heal a wound, or a medicine to expell poison; but they are morall and voluntary meanes or instruments serving to the purpose *ex destinatione*, by appointment, as the brazen Serpent to heal the sting. *Bernard* hath writ upon it, As (saith he) investitures, and possessions, and assurances, do pass by the staff and ring, *Anulus non valet quicquam, hereditas est quam quarebam*, The ring avails little, I seek the inheritance that is confirmed and convey'd by it; so we say, the Lands, Inheritance, &c. do pass by the great Seal, for so I come to have and hold, and they are mine by it; Thus the Sacrament is a seal of confirmation and conveyance of the inward grace to the hand or faith of a believing soul; And as really as the estate doth pass by the Seal into your right and possession, not by any inward work or power of the Seal

in

Montac. orig.
part 1. pag. 67.

Bern. de cœna.

in it self, but by the use it's of in sealing and conveying; so really is Christ, and all his treasure passed over unto you that receive him by faith, not in respect of any worthiness or vertue in the very outward Sacrament, but in and by the use it's of, by Christs appointment to seal, confirme and convey. That excellent place speaks my mind fully, 1 Cor. 10. 16. *The Cup of blessing which we bless, Is it not the Communion of the bloud of Christ? The Bread which we break, Is it not the Communion of the Body of Christ?* He saith not barely representation, as a signe, but communion or participation as a conveying seal; I declare this to you, because some believe too much, and think the outward Sacrament works (I know not how) like a plaister by some vertue contained in them, that is *opere operato*, as they barbarously speak; and others believe too little, as if they were meer and empty signs and resemblances of Christs Body and Blood; as if a Woman should receive a Ring meerly, because the Picture of her Beloved is Engraven on it, and not as a Ring of Epousals, really sealing and confirming the contract, and assuring himself hers; *sed de hoc infra.*

The use which may be hence inferr'd is twofold.

§. 5.

The Lord Jesus is *Authour*, therefore this Supper is not ours that are *Ministers*, but it is the Lords. *Alexander Hales* hath an excellent Rule, which I shall make use of hereafter; it's this, *Sacerdos est dispensator non Dominus Sacramentorum Ecclesie; non dat suum, sed reddit alienum, quod de jure negari non potest.* The Minister is the Dispenser or Steward, not the Lord of the Sacraments of the Church. He gives not that which is his, but restores that which is anothers, which *de jure* cannot be denied to him to whom it's due: and therefore *Chrysostome* speaks to his fellow Ministers, and calls them *διανομέται, διακονητες*, Distributers, Dispensers, as you are of the Poors Bread in the Church, which some Be-
Use 1.
Alef. part 4.
quest. 49.
memb. 1.
Homil. 83. i.
Mat.

nefactour formerly appointed to be bestowed on them by his Will, and of his Gift; To whom the Lord gives it, we cannot deny, if they be within the Sphere of our Office; and to whom the Lord denies, we cannot give. A man comes to an Executour, *Sir, I come to you for a certain Legacy given me by my Fathers Will, whereof you are Executour; the Gift bequeathed is not yours, and you are but the hand, whereby the Donour was pleased to hand it unto me. True, saith the Executour, there is such a Legacy bequeath'd, but if you look the Will, you shall finde it given with some limitations and proviso's. See the words, ver. 28. of this Chapter, & so, and so, there is an And so; But let a man examine himself, and so let him eat, and so let him drink.* It is confest on all hands, The conditions being performed, the claim is good: But if it can be said, You are not a Disciple, and to such only this Legacy was bequeathed by Christ, or the Church hath set on you the brand of a Heathen or a Publican, though you was a Disciple, and you have for the present by your sinne forfeited the right you had, untill you by your repentance return again. Why then all will say, that an Executour or Administratour may not act directly contrary to the Will, for he is not the Testatour to do what he will, but he is Administratour to observe, and not to violate the Will.

§. 6.
Use 2.

The Lord Jesus is Authour, from him therefore let the benefit and efficacy of this Ordinance be expected; for it hath & veritatem, & virtutem, both esse and operari, being and working from the Authour; As money hath the stamp and the value from the supream power; and here is the difference between naturall and morall instruments (we take the word instrument largely pro medio for a mean) that if the Sacraments were naturall means or instruments, in which (as the Schoolman saith) the very virtue, or the grace and benefit by them convey'd

convey'd were contained, then were the virtue and benefit to be expected from themselves, and no otherwise from the Authour, than as Authour of the instrument; as the Candle gives light whether the maker of it be present or no, and the plaister heals by a quality in it self; but a morall instrument is not so, being empty of any virtue to such an effect, except the Authour do work by it, or (*ad presentiam ejus*) at the presence of it; as the Serpent of brasse on the Pole, the Clay and Spittle on the eye, the Lambs blood on door-posts, had in themselves no power to their severall effects, but as they were appointed and used by God or Christ. It is very hard to believe that there is a true and reall exhibition of Christs Body and Blood to my faith, as there is of the Bread and Wine to the mouth of the Receiver. Sottish and superstitious people, that use charmes or enchanted means for diseases, &c. never ask themselves, How these things work, by any naturall virtue in them, or by the Devill the Authour of them? And so here, there are thousands that have a reverend esteem of these mysteries, yea and a superstitious conceit, thinking that there is some good in them, and imagining at least that they shall be better for them; but whether to apply their eye to the very things themselves, or to Christ they know not, nor matter not, but rest in a confused imagination, just as they that use charms. Now for redress of this confused notion, I commend that of famous Dr Whiraker, *Quasi Christus in medio sederet*, &c. As if Christ sat amongst you, and did the same as in the first Supper, so ought we to think of this Sacrament, and that is, to see Christ to take, and bless, and say to us, *This is my body, take and eat; This is my blood, Drink ye all of it*; a very effectuall consideration, according to that good old solemn word, used to be spoken to the people at this Table, *Suscipite corda*, Have your hearts upward, to which they answered,

De Euchar.
P. 624. in 4.

swered, *Habemus ad Dominum.*

Now as to others that have their eyes so near the book that they see the worle, I mean such as by curious enquiry, and too much niceness, how it's possible that the eating of a piece of bread, and drinking of a cup of wine, should exhibit and convey to the faith of a believer, the very true and reall body and blood of Christ, do dispute themselves into a naked figure and sign, as a painted supper represents a true. I say this, That God imitates men in their assurances or conveyances, as we read of his oath, of his earnest, of his seal; so that as men in passing of estates and inheritances, do make Deeds, and seal them, and deliver them, and then the reall estate is not convey'd out by virtue of a bit of Wax, but by the Donors sealing that Wax, and fastening it to his Deed, and delivering it as his Act and Deed: So God, or the Lord Jesus Christ makes a Covenant of giving Christ and eternall life to believers, and appoints Sacraments to be Seals of that Covenant, and delivers this sealed Covenant to a believer, and thereby really and truly the Lord Jesus Christ; for *in hoc sacro*, speaking of the Supper, saith Bernard, *non solum aliqua gratia, sed ille in quo est omnis gratia*, not only some one certain grace is given, but he in whom is all grace, *viz.* Christ Jesus the Lord. And yet I must not say, that God hath so tied himself, or us, to the Sacramentall Seals, as that no man can have Christ, or the inheritance without them, for that faith which eats and drinks the flesh and blood of Christ *extra Sacramentum*, Joh. 6. 50, 51, 53, 54. doth save, and the Covenant (*whosoever believes in Christ shall be saved*) passes the estate effectually to a believer, though it be never sealed Sacramentally; so a Will unsealed and unwritten too, will stand good to many purposes. The Emperour *Valentinian* earnestly desired Baptism, but before *Ambrose* could come, died; He was saved, faith

S. viii. de co-
na. 2.

saith *Ambrose*, *voto Baptismi*, by the desire of Baptisme : No, The desire was good, but it was his faith in Christ that saved him. *Crede & manducasti*, saith *Austin*, Believe and thou hast eaten. What then need we care for Sacraments? Yea, the Covenant passes the Estate, the Seal secures and quiets it; God need neither adde to his Promise, Oath or Seal, to bind himself thereby, but to settle us.



CHAP. IV.

Of the Time of this Sacraments Institution; And of Judas his betraying Christ.

SO much of the Authour; now to the Time of this Institution. *The time.* *In the same night wherein he was betrayed;* The Lord Jesus was betray'd in the night, *The same night in which he was betrayed,* he instituted and celebrated this Supper.

First, *The Lord Jesus was betrayed;* The same word signifies Gods delivering up his Sonne to death, *Rom. 8. 32.* and *Judas* his delivering up; his Master to the *Jewes*, *Luk. 22. 4.* and the *Jewes* their delivering of him up to *Pilate*, *Mat. 27. 18.* God is not said to betray his Son, because according to this purpose, and out of his love to man-kind, he delivered him to death for their redemption; but both the *Jewes* and *Judas* are said to have betray'd him, they for envy seeking his blood,

I

Matth.

§. I.

Matth. 27. 18. He for covetousness seeking money, *Matth.* 26. 15. for it is thought that Judas conceiv'd that Christ would slip out of the midst of them, and go away, as often as he had done, and then his Master were safe, and he had his money : for it's said, *Matth.* 27. 2. that then Judas which had betray'd him, when he saw that Christ was condemned, repented himself. It's a good saying, that we should not look on pleasure, as it comes toward us, but as it goes from us. Sinne before it be committed seems to the eye of lust full of profit, pleasure; after commission when the lust is spent, *Amnon* hates *Tamar* for whom he was sick before.

But the traitor sticks fastest to Judas; he is *ὁ παραδοχὴς* the betrayer of Christ his Lord and Master; and therefore the brand is set upon him, Judas Iscariot who betrayed him; as on Jeroboam, that made Israel to sin : and how did he betray him? He brought a band of men to the place where Christ was, and marked him out unto them with a kiss, *Matth.* 26. 48. That same is he, hold him fast. This Text refers not to Gods delivering up of Christ, nor to the Jewes, but to Judas; for it's said, In the night that he was betrayed; and that did Judas only.

Luk. 22. 48.

Obj. §. 2.

Judas being an instrument to bring to pass Gods holy counsel and purpose, plunged himself by his sinne into deep damnation. It was Gods purpose and decree that Christ should dye, and he himself deliver'd him up to death; but as God holily and justly doth what Joseph's brethren do sinfully; so he delivers up the Lord Jesus by wicked hands, *Luke* 22. 22. The Sonne of man goes, viz. dies; *ὁ παραδοχὴς*, as it was decreed and determin'd; But woe to that man by whom he is betrayed, it had been good for that man that he had not been born. It is according as it is decreed, yet woe to that man, &c. *Acts* 2. 23, He was deliver'd by the determinate counsell and fore-knowledge of

of God but you have slain him by wicked hands; God brings his holy counsels, purposes and decrees to pass by most wicked instruments; The giving up his Sonne to death was the most glorious work of grace and love that ever was, but effected by most wicked hands. Godly men could not be employed in such services. An Artificer useth a crooked toole to do that which he cannot do by a strait one; The secret will of God is no rule of our obedience, *Nec omnis revelata*, saith *Ames*. not every revealed will neither; his instance is of *Jeroboam*, to whom it was revealed long before, that he should have ten Tribes, *1 King 11. 31.* which yet *peccavit occupando*, he sinned in assuming, *2 Chron. 13. 5, 6, 7.* The revealing of an event, which God hath determined, or those actions, whereby that event shall be brought to pass, gives no warrant. For else *Haziel*, being told before, and *Judas* too, what they should both do, might have been pleaded for justification. After a wonderfull manner, saith *Austin*, that is against Gods will, which is not besides it. It's against the will of his command, which is our rule, which is not beside the will of his purpose, and yet may be our sin; God is just and gracious in delivering up his Sonne to death, but *Judas* and the *Jewes* sin horribly in it. There is *Rom. 12. 2.* That good, and acceptable, and perfect will of God, which the godly are to hold unto; but for the *ἀνευθενη* *Calv.* Gods determinate counsell, *Pharaoh*, and *Judas*, and *Herod*, and *Pilate*, the worst names in the whole world, may be the instruments and damned midwives to bring it to the birth. For Mr *Brightman* saith (in another case) a fair and perfect child born doth not make any thing the better the adultery, in which it was begotten: so the being the work of Gods purpose, nothing warrants the act of any man, or of *Judas* that betrayed Christ. I must not enlarge upon these.

Medulla lib. 2.
cap. 1. §. 23.

2 Kings 8. 2.

Acts 2. 23.

§. 3.
Obs. 2.

The Lord Jesus was betrayed in the night. Judas marches, as Captain of the band of men, and Officers of the Chief-Priests and Pharisees, unto the Garden with Lanthorns, Torches, Weapons, Joh. 18. 3. They are cunning to do their work in the night without notice, and noise, and tumult; He that about an hour or two ago had been at Pasleover with Christ, now betrayes him; He had sold him afore, and now delivers him.

§. 4.

Observe here the pattern of a wicked heart made worse by spirituall Ordinances. Whether *Judas* was present at, and participant of the Lords Supper, that is, whether he received both Sacraments, the Pasleover and the Lords Supper, we may haply hereafter consider; but at the Pasleover he was; at that Pasleover, which Christ saith, he *had heartily desired to eat with them*, Luke 22. 15. and with the holiest society in the world; but he was a Serpent in Paradise all the while.

His Character is this :

§. 5.

1. He was purse-bearer and receiver of the contributions that came in, and steward to lay out upon occasion; and because he inverted the publick stock to his private use, he is called a *thief*, Joh. 12. 6.

2. His Covetousness in time began to flie at great gain; for though he retained to such a Master, and was both a Teacher and Preacher of heavenly Doctrine, yet he thrives from a Thief to a Traitour, and exposed to sale the most precious Jewel, Jesus Christ, Luke 22. 3.

Marth. 26. 16.

3. Of this sinne he went breeding, and came full of it to the Pasleover; This he had premeditated, and with this he was prepossessed, and with no better preparation comes to the Sacrament, to which he came not to repent of his sin, but to cover it: so some men use Religion. And his success was according; for what he was conceived with before, now is quicken'd, *After the sop Satan entred into him*, Joh. 13. 27.

4. H

4. He goes from the Sacrament full of Satan, and within few hours sells that blood which should have been sprinkled on his door-posts.

This is a fearful example to all that after such a president dare venture upon a Sacrament, to which they come with purpose to go on in those sinnes they bring to it, as he did, whether covetousness, as his was, or luxury, drunkenness, looseness of life, fraud, rapine, ungodly callings, unjust use of their callings, &c. they think to receive Christ in the Sacrament, and Satan receives them. For you must know, That as Christ is presented in the Sacrament, so Satan is present at it, to enter in after the morsell, being first by the morsell sealed to be his. Sins of purpose and resolution, are the key that opens the door for his entrance. Do not look at Judas his particular sinne of selling his Master, that was not yet; but look at his purpose and resolution to commit the sin, for that was now even at the Sacrament; that was it that set open the door to the Devill, and such a purpose to continue in your sinnes, will do the like office for Satan in you, as in him, that is, hold the door open. The Devill had put it into Judas's heart, *Job. 13. 2.* and after the Supper he enter'd into him, *vers. 27.*

§ 6.

It's true, the best of us bring sin and corruption in us, and with us to the Lords Table; it's well if it be four herbs to this Pascheover, but it must not be unleavened Bread, sweet sinnes; we may come with four sinnes, but not with sweet. The Apostles (as *Luke* relates, *Chap. 22. 24.*) had some ambition and desire of greatness in them, which even now began to peep up, and our Saviour checks it; and they also freshly come from the Lords Table shewed infirmity, they could not pray with him, they all ran away from him, after denied him. What alas, so soon after the Sacrament? We learn this excellent lesson, to bewaile our corruptions that bubble up in us, even while we are at the Table,

and those in us which still appear in us, when we are newly gone from it.

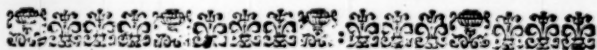
But there is great difference between their finnes and Judasses; they thought off some preferment under Christ, and he made a preferment of him; He like a false Souldier forsook his colours, and fled to the other side; They were routed and ran away with intent to return again, for ὁ περὶ τοῦ πάλιν μαχησάμενος : His was an old fire that had long lien in him, and been fed by him : Theirs were some sparklings that sparkled, and soon went out : His was premeditated and purposed sin, theirs upon the sudden temptation; they were imperfectly good, he was perfectly evill, as was said of *Simon Magus*, Act. 8. 2. *Thou art in the gall of bitterness*; not, there is some gall of bitterness in thee.

I have said this, and laid open Judas to affright men, not from the Supper, but unto preparation or self-examination, And so let him come, saith the Text. *I will wash mine hands in innocency, and so will I compass thine Altar*, Psal. 26. 6. For when or where do ye read such an expression, as vers. 29. *He that eats and drinks unworthily, eats damnation, drinks damnation to himself*. It puts me in mind of a comparison of *Chrysostoms* in his *Sermon de proditiōe Judæ*. As corporall food, finding γαστέρα χυμὸς ὀχρεῖται πομπῆς, a stomach posselt with fermented vicious humours, doth more hurt than good, and increases the disease, not of it's own nature, but by fault of the stomach : So this Sacrament received by wicked men, aggravates their condemnation, not of it self, but through their unrepented sins.

Obs. 3.

The same night in which he was betrayed, the Lord Jesus did both institute and celebrate this Sacrament. The concurrent testimony of the Evangelists, and of Paul in this Text asserts it; as the first Pasleover in *Egypt*, was eaten in the night, so was this Supper; and as that was kept in after-times as a memoriall of the destroying Angel,

gel, his passing over the houses of *Israel*, untill the death of Christ : So this is kept as a memoriall of the deliverance of the Church from eternall destruction by the death of Christ, untill his second coming.



CHAP. V.

Why Christ deferr'd the instituting of his Supper, untill the night in which he was betrayed,

THAT Christ could have ordained this Supper before this time there is no doubt, but why he deferr'd it to this night in which he was betrayed, *ἔτι ἀπὸ λόγου* Chrysost. in *πνὲς*, saith Chrysostome, was not without some reason; *loc.* and the Lord himself intimates as much, *Luke 22. 15.* *With desire I have desired to eat this Pasche with you, before I suffer :* Which Reasons are divers, and may be ordered to two heads:

1. Why he instituted it at the close of the Supper, *for after Supper he took the Cup, V. 24.*

2. Why he instituted and celebrated it a few hours (if hours) before he was betrayed.

First, Being ordained at, or at the end of the Paschever and Supper annexed, which some call *cena iuxta* or *apolytica*, the dimissory Supper, it must of necessity be at night, for the Paschever was eaten at the beginning or fore-part of the night, therefore Christ was *necessitate legis adactus*, saith Peter Martyr, moved by necessity *In locum.*

sity of the Law to do it in the night, and after Supper, as substituting it in the place and room of the Pascheover (as *Parasceue*) which he first fulfilled, and then abrogated it, and he abrogated it as one that did not impugn it. For it was an Ordinance of God, and therefore he did not tear it down, as some old hangings off the wall, but he did fulfill it by observing it, and decently laid it in the grave, by placing in its room the memoriall of an infinitely greater, and more largely extending mercy, than the deliverance from *Egypt* was: So that when he whom that roasted and slain Lamb did type out, was as the true Pascheover slain and sacrificed, then it was time the body being present, to draw a curtain over the picture, and instead of that commemoration used at the Pascheover, when they broke the bread, and distributed it, saying, *This is the bread of affliction, which our Fathers suffered in Egypt*, to put a new memoriall upon it, *This is my body broken for you; This is my blood shed for you*. And as that continued in the Church till the body came with that shadow represented; so shall this continue in the Church, till the person come alive, which is here represented dying, and then an end of this too.

Jansen. Harm.
p. 105.

2. At the end of the Paschall Supper, to shew that in this Sacrament there is no bodily repast intended, (for they had already supped) but a spirituall refection of the soul, the roasted Lamb might afford the guests a belly-full; So the Religion, and Ordinances, and Promises in the Law were more outward and bodily; but this Sacrament of the Gospell is an after-Supper, *medicuum*, full of spirituall signification, but not so stufie for outward matter, that we may prepare, (as *Austin* saith) not our mouths, but our faith, and expect to satisfie not the hunger and thirst of the body, as they might, but the hunger and thirst of the soul, which in this little modell may find enough, over-measure. The Temple-

Temple-service among the *Jews* was an outward Religion, and as their Ordinances were outward, so they generally were *Jews* outwardly; we wonder that they so little saw and tasted the marrow and kernell of them, and stuck in the rind, feeding on the crust of most Ordinances, as if a man should think the cloath would heal the sore, and not the plaister spread upon it; but if we take estimate of them by our selves, we shall find that most of us should have been as they in that case. For God having ordained for us outward Sacraments, for number few, for observation easie for signification excellent, as *Austin* speaks, we are for the generall but outward in them; and though we be clearer taught what is within them, yet we are in the use of them, but outwardly reverent as they, and do not spiritually and inwardly enjoy the kernell of them, which the Apostle took notice of, when he said, *Not discerning the Lords body*, and so they are seals indeed, but rather seals of a Letter, which shut it up, than seals of a Deed or Covenant conveying the estate to us.

Heb. 9. 1, 10
Rom. 2. penult.

Epist. 118.

3. Though it be not a reason why this Ordinance was appointed after the Paschever Supper, yet I may observe it to you in this place, that hence it is called *The Lords Supper*: from the Author it's called the *Lords*, and from the Time it's called a *Supper*, being celebrated in the night, and at the close of Supper. Some later Jesuites do tax the novelty of the name, and affirm, *Nul- lus in Scriptura locus*, &c. No place of Scripture calls it so; for the term in this Chapter refers, say they, to the *dyvines*, or *Festivals of Love*, used with it: they may say as well, that the Lords Table (1 Cor. 10. 21) refers to them too, which we believe not; it is a spirituall feast, that which *Matthew* calls a dinner, *Matth. 22. 4.* is called by *Luke* a Supper, *Luke 14. 16.* but we call it the Lords Supper, though it be received in the morning, or any other time of day, with reference to the time of

Maldonat. in
Mat. 25. 26.
Estius in
1 Cor. 11. 20.

the first institution, as the Pasleover in after-times was called the Pasleover, not because there was any destroying Angell past over their houses every year, but in respect of the first Pasleover in *Egypt*, and in memory of that, wherein there was a passing over the *Israelites* houses, and a destroying of the *Egyptians* first-born. I could name to you many other names; that this Sacrament bears in Scripture and ancient Authours, farre more ancient then their *Missæ*, which is but once found in *Ambrose*, and in none before him, or the Sacrament of the Altar, as they call it; but I insist not now on names. He that will may see them in *Causab. Exercit.* 16.

§. 2.

Secondly, Why the Lord *Jesus* ordained it a very little before he was betrayed.

Paræus in loc.

1. He now seals his will, which men use to do when they are in sight of death. *This is the New Testament* (saith he) *in my blood*; when men make their Wills, they bequeath their body to the earth. Christ bequeaths his body and blood to us; He bestows his body natural on his body mysticall, the Church; The Testatour is Christ, *Heb.* 9. 16. The Legacy bestowed is himself, and all spirituall benefits with him, *My body and blood*; The heirs are, all believers, Disciples; The Executours for the outward part are those to whom he saith, *Hoc facite*, do this, execute this my Will; The Witnesses are the Evangelists, and Saint *Paul*; Here is a perfect sealing then of a Testament, which is of force by the death of the Testatour, and nothing must be added or taken away, for it is a Will sealed and publisht.

Gal. 3. 15.

Aug. Epist. 118.

2. To leave it as his *ultimum vale*; or last memoriall of precious relish and esteem; when men are going, then they give memoriall gifts unto their friends, then they give their pictures, Keep this for me, Remember me, when you see me not; When men are dying, then

then they pull their Ring off their finger, and leave it with their beloved. Oh what impression have the *verba morientis*, the words of a dying man! As if a man, saith *Chrysostome*, should say to children, These were your fathers dying words; This was his last charge; This he spoke and dyed, and there is nothing that is remembered with more awe, more affection then the last words, the last gift of dying friends.

3. To testifie his dearest love to his Church and people, that when death was in sight, and all the unspeakable sorrows, shame and suffering, were now ready to invade him, when injuries from men were ready to load him, and the justice of God upon sinne to be demonstrated on him, all these did not make him forget his love; His love to his poor people overtop'd all; *He loved them to the end*, Joh. 13. 2. and exprest it at the last, and when he was in expectation of utmost sorrow, he forgets not his love to his.

4. To fortifie his Disciples against temptations, which were now rushing in upon them, when they should presently see their Lord led away as a prisoner to be arraigned, and themselves scattered and discouraged; *Peter* denying, bloudy enemies insulting, then to fortifie their hearts, *Ler not your hearts be troubled*, Joh. 14. 1. He administers this Sacrament to strengthen the Union and Communion between him and them, and to tie them to him so fast, that the gates of hell might not prevail against them, that their faith might not faile, though it fainted, as was said to *Peter*, and though they fall, yet they might not utterly be cast down, as the *Psalmist* saith; They had before eaten the body, which they after saw broken, and drunk the bloud which they after saw shed; The broken body was not theirs that broke it; The bloud shed was not theirs that shed it, but it was theirs that had before eaten it, and drunk it; so God under-props his weak servants before the wind

blow, and seasonably antidotes the hearts before the bitter cup, that they may stand fast, though for fear they run away.

Chrys. in loc.

5. That when we iterate this Sacrament, our hearts may be prickt with remembrance of this dismall night, *ἰνὰ μὲν τῆς βολῆς κατενύχην*, saith *Chrysostome*, that he might exceedingly prick us; for a wounded heart is a good preparative to the receiving of a wounded Saviour, *He was wounded for our transgressions, he was bruised for our iniquities*, Isa. 53. 5. Let a man survey this night how his blessed Saviour was for him betray'd into the hands of bloody men; this night he was plunged into most dolefull sorrows; He was amazed and loaden with grief, exceeding sorrowfull, in a wofull agony, sweating like drops of blood, runing down to the ground without any comfort from any man; his chief Disciples could not pray with him, all fled and ran away from him; betray'd by one of his own, denied by another, sending forth loud cries and tears; God smit the Shepherd, scatter'd the flock, an Angell from Heaven strengthening him, an Angell that had not the benefit of Redemption by him, but not a man for whose Redemption this was. Oh the dark eclipse that now seized on this Sunne of righteousness! Who can expresse the anguish and dolour of this night, *καὶ αὐτὸ λίθον*, though he was a very stone, saith *Chrysostome*, it would melt him, wound him? Therefore I exhort you all, when you come to this Sacrament, bring this night with you in which he was betray'd: It is a night of observation to be remembered, as was said of the first Pascover in *Egypt*, Exod. 12. 42. so it may be said of the night of this first Supper: read, read again, or get some body to read to you this History related by *S^t Matthew* or *S^t Luke*, and water your meditations with sorrowfull tears, not as he that wept when he read the History of *David* in the Poer,

out

out of an imaginary compassion, but as beholding in this Glas both your sinnes, and your redemption. *This do in remembrance of him.*



CHAP. VI.

Of the outwards of this Ordinance of the Supper.

1 COR. II. 23, 24, 25.

He took bread, and when he had given thanks, &c.

IN the Sacrament of Baptism there is but one outward element, water; in this of the Supper two, Bread and Wine, which though they distinctly signifie, the one the Body, the other the Bloud of Christ; yet because they set forth one nourishment of the body by bread and drink; of the soul by the Body and Bloud of Christ, and make but one commemoration of Christ and his death, *This do in remembrance of me, vers. 24. Drink it in remembrance of me, vers. 25. For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lords death, vers. 26.* Therefore as severall dishes are but one Supper, so these severall signes are the parts of one Sacrament.

§. 1.

To avoid tautology and coincidence, I mean to open

pen the parts distinctly, and yet to take together element with element, rule with rule, action with action, as fitly yoked together joyntly, and so be as soon at the end of the one, as of the other, which course of handling, that word in *Luke* 22. 20. whom of all the Evangelists *Paul* doth nearest agree with, and *vers.* 25. of this Chapter *connotes*, Likewise, or, After the same manner, points me unto; and if there be any word in the three Evangelists that write the History of the Institution (whereof one, that is *Matthew*, was present at the action) that may serve for the beautifying or clearing of any point, as we go along, we shall take it also into the contexture of our Discourse.

The Method, and order is, to handle,

1. The outward Ordinance of this Supper.
2. The inward thing signified or represented.
3. The mandate or command, Do this.
4. The end, For remembrance of me.

§. 2.

The outward Ordinance is properly called the Sacrament; the inward kernel or thing signified, is called *Res Sacramenti*, the thing of the Sacrament; for the Sacrament is the outward visible sign: and therefore it is very absurdly said of *Bellarmino*, and other Papists, who have left nothing but accidents, and shadows of Bread and Wine, that *Jesus Christ* in the Eucharist is the figure and remembrance of himself, as if one should say, that the King is the picture, or image of himself. For as *D^r Whittaker* observes, *The Body and Bloud of Christ is no Sacrament, but the thing it self whereof the Sacrament is taken; As the contract is no Ring, but that whereof the Ring is a pledge; The Covenant is no Seal, but that whereof the Seal is; though in vulgar speech, when we take the Sacrament, and the thing of the Sacrament in complexion, we use to say, that the Sacrament consists of two parts, Terrena and cœlesti, as Irenæus saith, an earthly and a heavenly,*

Lib. 1. de Euch.
cap. 24.

De Sacram.
pag. 616.

Iren. l. 4. c. 34.
Whitak. de
Sacram. 626.

an

an outward and an inward, a visible and an invisible,
Ut duæ naturæ in Christo.

The Sacrament of the Lords Supper, or the outward Ordinance consists.

1. Of materials or elements, Bread and Wine.
2. Of rituals or actions about those elements, and they are,

1. The Rites used by Christ, or some other in his name. *He took bread, he blessed, &c.*

2. The Actions of the Communicants, *They take and eat, they take and drink*; And so ye have a Sacrament consisting of severall elements, and fundry outward rites and actions, all concurring to the essence or integrity of this Sacrament.

§. 3. Of the Elements Bread and Wine.

I begin with the Elements, and they are

1. Two, viz. Bread and Wine: Our *Melchisedech* entertains the children of *Abraham*, as that *Melchisedech* did *Abraham* himself, *Gen. 18. 18. He brought forth to him Bread and Wine.* Christ did not take these two by accident, because he found them then on the Table, but by choice and election for their use in signifying. The old Church of *Israel* had a Table-Sacrament, the Passeeover, and Christ will have the Gospell-Church to have a Table-Sacrament too, this Supper; but as before Christ their Sacrifices and Sacraments were all bloody: So when Christ the substance of all Sacrifices and Sacraments hath suffer'd, the Sacraments of the Gospell and Sacrifices are unbloody. Many Divines shew the conveniency of Bread and Wine to be the materials of this Sacrament, and some with too much fancy, The representation of his Body broken, and of his Blood shed. The participation of his Body and Blood for soul-strength, and soul-refreshment, could not be bet-

§. 3.

*Vide Jansen.
Harm. p. 626*

ter

ter shadowed forth than by the staff of Bread; and cheerfull Wine; which as they are the most common, so the most necessary and prime materials that are used at our tables, answering both our appetites of hunger and thirst; weaknes is strengthened by bread, faintnes cherisht by Wine, the faint and feeble soul by Christ. Famine and thirst are importunate things, no delights of the eye, no Musick to the ear can satisfie them. Violent desires towards Christ are not to be excused, but praised: for his *Flesh is meat indeed, his Blood is drink indeed*, Joh. 6. 55.

Harm. 895.

2. Bread and Wine severally and asunder, to set forth his death, wherein *Corpus a sanguine separatum* fruit, saith *Jansenius*, his Body and his Blood was sundred. The Papists, as to their Priests and some Kings or Princes, will allow Bread and Wine; but as to the common people, Bread or Wine they say by concomitancy; the blood is in the bread virtually, and so they shut up the Wounds of Christ by their dry Mass. But Christ would represent himself here not as a Lamb, but a Lamb sacrificed and slain; and therefore the blood is severed from the body: as the money is not a prisoners ransom, while it lies in the chest, but when it's paid; so the blood of Christ as shed is our ransom. As *Israel* in the wilderness had a Type of Christ, Manna which they did eat, and the Rock also of which they drank, so have we the memorials of his Body and Blood, that we may eat and drink.

And which is the summe of all that may be said on this point, since the Lord was pleased even under the Gospell to continue that old way of Fellowship and Communion with his Church, by entertaining them at his own Table, upon his own Chear, in an Ordinance of eating and drinking; as he alwayes allowed the *Israelites* to feast with him upon the remainders of the Sacrifices in token of fellowship: and the very Hea-
thens

thens did by feasting on their Sacrifices testify their fellowship with their Idols, as is plain, 1 Cor. 10. 18, 19, 20. I see not how more fit materials could be used then Bread and Wine, which as they best stand with the simplicity of the Gospel, so they are the most common and necessary attendants in all feasts, and do both together set forth that full and perfect nourishment which we find in Christ.

As for that I find in *Cyprian*, and from him in *Austin*, and after both, in most Divines, That as one bread is made of many grains, and one cup of wine of many grapes; so the Church is one Body of many Members; whose Communion and Fellowship is here professed, testified and signified by their participation of one Bread and of one Cup: The allusion is proper, and not unlike that of the *Apostle*, 1 Cor. 10. 17. *We being many are one bread, and one body, for we are all partakers of that one bread.* And this union of members was anciently professed with all dearness of love and affection in the use of this Ordinance; and they delighted to express their division and separation from all the world, their combination and concorporation among themselves, by all entercourses of love and dearness that could be; their Feasts of Love, their Kifs, mentioned in Scripture and ancient Authours, are heresof great witnesses.

But what shall those places or Countries do that have no Bread of Corn, no Fruit of the Vine. I confess that though God said in the Passeeover, a Lamb or Kid, yet Christ expresses nothing there of other materials, and therefore in case of extream necessity, where where the proper Elements cannot be had, they must either be without the Ordinance, or celebrate in that which is Analogicall, and which passes for Bread with them, or Wine with them; which it's better (say some) to do, than wholly to be deprived; but this Eclipse is not likely to be seen in our Horizon, there-

*Cyp. Epist. 76.
Aug. Tract. in
Ioh. cap. 6. 26.*

Exod. 12. 5.

*Moulin Buckler
page 531.
Beza Epist. 2.*

fore I shall not further discuss it.

S. 4. *The Rites or Actions about the Sacrament.*

S. 4.

So much of the Elements, Bread and Wine.
Now I proceed to the Rites or Actions; and first them of Christs using, in which you are to use your eye: as in the Word Preached God speaks to your ear, so here he speaks to your eye. The Sacrament is a visible Word, and therefore I hold it requisite that the Communicant be within sight of the Elements and Actions, that he may see the Bread and the Wine, Taken, Blessed, Broken, Poured forth; and not in corners and holes, whence he hath not the actions under command of his eye. Not that I deny but a blinde man may receive the Sacrament, but that all meanes of spirituall impression must be used, saith *Moses*, the blood of the Covenant, *Exod.* 24. 8.

The first Action of Christ is, *He took bread, likewise after supper, the cup, so Paul, so Luke. He took the bread, he took the cup, so Matthew and Mark:* of the two Elements the Bread is first taken both by Christ, and by the Communicant: This order is to be held by the consent of all the four Writers; And of Christs Action, let us Note

1. That Christ took the Bread into his hands, he took the Cup into his hands, observing the rite and custome then used, and gave thanks over the Bread, holding it in his hands, and so over the Cup, having it in his hand: This is the first step towards the separating and setting apart the Elements; he took them in his hand, so there was a solemne rite that the *pater-familias* did use to take into his hands and bless these principall parts of the meal or feast. The taking of the Lamb was the first action towards the Paschall, *Exod.* 12, 2, 5, 21.

2. That Christ took and blest the Bread and the Cup severally,

severally, one after the other : He took Bread and blest, and pronounced, *This is my Body.* . Afterwards he took the Cup and blest, and pronounced, *This Cup is the New Testament in my Blood.* The Evangelists *Matthew* and *Mark* express it, *Luke* and *Paul* likewise confirm it ; and if there were nothing else, the very rule and usage amongst the Jews to blest them severally, would prove it to us.

3. But whether there was any intervall of time between his taking and blessing the Bread and the Wine, is a harder knot, *Matthew* and *Mark* say, *As they were eating*, or as they did eat, *he took Bread* : *Luke* and *Paul* say, *After they had supped he took the Cup.* This seems to plead for some intervall of time, and yet if *Matthew* and *Mark* be viewed alone, the Action seems to be continued : What wedge must be used for this knot ? *Beza* hints that ἐσθίωντων αὐτῶν may be aoristically translated, *When they had eaten* : but I shall not grant *Beza* his Interpretation, but hold to our own, and appeal to the rule or custome then received amongst the Jews, to decide the Controversie : for if those words, *As they were eating*, be all one with those of *Paul*, *After they had supped*, then how doth *Paul* and *Luke* so frequently and emphatically apply them to the Cup, which may by that interpretation be said of the Bread also. The rite was, that while they were eating, not the Paschever Lamb (for so all that Christ did was after Supper) but the *post-cœnium* or after-supper, the second course, and toward the end thereof, the Master took bread and blest and brake it, and distributed it with a signification of the bread of affliction in *Aegypt* ; then at the very close, and after all eating, the Cup was taken and blest ; what intervall of time went between I know not. *Non constat*, saith *Calvin*, whether the Action was continued ; but I believe the Bread was eaten, before the Cup was blest or taken ;

Videtur saith
Calvin in 1 Cor.
11. 25.
In Mar. 14. 22.
Beza.

Grotius in
Mar. 25. 25.

Calvin in
1 Cor. 11. 25.

Hugh Brought.

and Christ that instituted no new Rites, but set a new superscription on the old mettall, imitated this custome, and took and blest the Bread while they were yet eating, and took and blest the Cup at the close after all, and so all are agreed: And here let me shew you a reason why the Churches now are not bound to consecrate and distribute the Bread before they consecrate the Wine, as it was in Christs Supper, because the Rite was so at that time, and the thing being merely occasionall, is not obligatory, but indifferent: We pronounce the words of signification, *This is my Body, This Cup is, &c.* severally, but we do not distribute the Bread before we blest the Wine; that Christ did occasionally to the Rite

Camero in My-
roth. Mat. 25.

+. The Bread which Christ took into his hands, was such as was obvious and ordinary, on the Table at that time, τοῦ ἀγίου, saith *Matthew*, *sgnante*; some peculiar Bread designed and prepared for that use, doubleless unleavened, according to Law and custome; and yet the Greek Church stiffly holds to leaven'd bread, on opinion that Christ kept his last Passeeover on the thirteenth day of the moneth, one day before the time by Law prefixed for leaven to commence; and of this opinion for the day is a late Learned Writer, in his Answer to six Queries, who also holds that Christ and his Disciples at this time did eat no Lamb, but kept only the usuall *Postcœnium* or after supper. As to the time I assent not, and therefore hold the bread unleavened, in which the Romanist celebrates the Supper; and *Calvin* would not contend in so slight a matter, against the same custome used in *Geneva*; nor do we make it any matter of moment, but blest such as the Table doth afford, being pure and wholesome, as the use requires.

πρόσφορον ὑμ-
νισμός.
πρόσφορον εὐ-
λογίας.
Coss Hallel.

The Cup which Christ took hath this mark, it was a Cup after they had supped; and that was the Cup of the

the Hallel, or of the Hymn; the last Cup, which used very solemnly to be blest; this mark, *after supper*, distinguishes it from that Cup, Luke 22. 17. *He took the Cup and gave thanks, and said, Take this and divide it among your selves: This is not the Cup which Christ took into his Supper, for that comes after vers. 20.* There were divers Cups solemnly blest and given round at this Paschever-feast, three or four, therefore this which Christ took in, is the very last, after which they eat and drunk no more that time: And the last Cup was even among the Heathens counted solemn and sacred, *in honorem azahs daiuor*, in honour of their good Genius, &c.

Grotius in
Matth. 26. 26.

§. 5. Of Christ his Consecration or Blessing
of the Elements.

The second Rite or Action used by Christ, was giving thanks; *He took Bread and giving thanks he brake; likewise also the Cup. He took the Bread and blessed, Matth. 26. 26. Mark 14. 22. He took Bread and gave thanks, Luke 22. 19. and St Paul here: Two of them say of the same Bread, He blessed: Two of them say of the same Bread, He gave thanks. They all say of the Cup, He gave thanks; and yet in another place, 1 Cor. 10. 16. The Cup of blessing which we bless; what can be more plainly infer'd hence, then that these two words ευχαριστος, eucharistos, are in this business of one signification and effect? as in Mark 8. 6, 7. He gave thanks and brake the bread or loaves, the fishes he blest. Shall we be so trivially curious as to seek criticisms in a thing so plain? Not only our Divines, but Romanists also consent, he blest the Bread by thanksgiving and prayer over it; He pray'd God, he blest God, or he gave God thanks, and thereby blest the Bread and Wine; therefore it is said, *The Cup of blessing which**

§. 5.

In loc.
Iansen. Harin.
P. 96.

we bless, apply the one of these words to God, he gave him thanks, the other to the Bread, as *Paraus* and others, all comes to one, the Bread and the Cup were bleit by Prayer and Thanksgiving. Thus the Jew in his form blessed his Bread and Cup, by blessing God that created the fruit of the earth, and of the Vine, and these two words in Greek exprefs but that one in the Hebrew *Barak*, as *Maldonate* and *Paraus* note, and this blessing is that we call Consecration or Sanctification, by which the Elements are set apart to holy use, and segregated from common or prophane. For the further clearing of which observe,

Calvin in loc.
P. Marcyt in
locum.
Mark 6. 41.

First, That Christ, whether at miraculous meals, or at common sittings down with his Disciples, *Luke* 24. 30. *Matth.* 14, 19. alwayes gave thanks and blessed the Bread. Let his holy example be a command to us. The Jew held his meat prophane, untill he had bleit it. He had a form of Religion beyond most of us, therefore the Apostle useth the word, *It's sanctified*; *It's sanctified*, or made legitimate unto us by the Word that warrants it, and prayer that bleisseth it, *1 Tim.* 4. 5. For shame either learn of Christ, or of the Jew; mock not God with pulling a hat over your face, but give thanks and blefs.

Estius in loc.

Secondly, We find no form of Words used by Christ in this Consecration or Blessing, none of the Evangelists tell us, what words he used, but they exprefs the action in the same words of ordinary grace at meals, *He gave thanks, he blessed*; in what words it is not reported to us; *He prayed* (saith *Estius*) *that the Bread and Wine might be turned into his very Body and Blood*; So he imagines; But who told him so? No Scripture nor Ancient Father. The Jewish form of words is known in their Rituals, *Rara benedictio* (saith *Scaliger*) without these solemne words, *Blessed be thou, O Lord, that hast sanctified us by thy commands, and given us a charge*

charge concerning such or such a thing. In reason Christ did accommode his blessing to the occasion, praising God for his Redemption of mankind, and for the coming of his Kingdome; for this new Testament or Covenant, and a blessing upon his Ordinances and People.

Ignorantia licita est, saith Scotus, *It's a lawfull ignorance not to know the words of consecration.* But as to those operative and conserlive words (as they call them) *This is my Body*, wherein the Schoolmen show their learned fopperies, those almighty words, whereby a filly Priest makes his maker; And as *Lapide* hyperbolically saith, *If Christ had not been incarnate, would have incarnated him*; They must not be angry, if with Pope *Innocent* the third, that great Creatour of Transubstantiation, we deny them to be the words of Consecration, for three Reasons:

Lib. 4. dist. 8.
qu. 2.

See Annot. in
1 Cor. 11. 25.

1. Because Christ bad his Disciples, *Take and Eate*, before he pronounced those words, *This is my Body*, and he did not sure bid them, *Take and Eate the Bread* before it was blessed and consecrated.

This is my body.
Reasons why
they are not
the words of
consecration.

2. Because the words of consecration or blessing should in reason be spoken to God, not to the Disciples of the Bread, as these are.

3. Because these words, *This is my Body*, are asseritive, signifying what the bread is, and (as one of themselves saith) should be false and untrue, if they should not signifie what the bread is, before the words be pronounced; not what they shall be afterward. God when he created light, said not, *This is light*, but *Let there be Light.* *

Thirdly, The form of Consecration or blessing used by the Churches of Christ is Thanksgiving and Prayer, reciting the words of Institution, as they are here in *Paul*, or the other Evangelists. *We* (saith *Chamier* speaking of the French Churches) *do religiously observe to pray to God that these Elements which Christ hath sanctified*

* 4. Christ
spake these
words at the
consecration.

Lib. 6. de Euch.
cap. 5. §. 12.

Exercit. p. 384.
P. Martyr in
1 Cor. 11. 24.

Epist. 2.
Lib. de Trin. 3.
cap. 4.

Iansen. Harm.
P. 99.

Apol.

§. 6.

§. 6. That a Presbyter only can consecrate or
bless the Elements to this use.

sanctified may be profitable to us unto salvation, and we
recite to a word the first Institution of this Ordinance of
Saint Paul, viz. in this very Chapter. So the Church
of England in their form; so is it directed since,
Thanksgiving, Prayer, and the words of Institution
recited; as for Exhortations *ad populum*, then also used,
with which anciently in England, and now, we first
begin, together with places of Scripture memorized
and in ulatum of the worthy, they are rather to con-
secrate you, and quicken up unto liveliness your faith
and graces. Now we may not take *ευχαριστια*, strictly
to exclude prayer; for as Chrysostome observes, it de-
notes the praising of God, the giving of thanks,
prayer, and the blessing of the Symbols, and there-
fore we read in Justin Martyr, in this action,
ευχαρις εὐχαριστιαν, & ο̃ προσευχας ομοιως εὐχαριστιας ον
δυναμις ἀπὸ ἀναμνησει: and Austin calls it *Panem prece my-*
stica celebratum; so Hierome *Ad Euigrum*. So others.
So generally Christ made choice of, and sanctified these
Species, or these kinds, Bread and Wine to be the Ma-
terials or Elements of his Supper, and these we bless
by prayer and thanksgiving, reciting his Institution,
The Cup of blessing which we bless, 1 Cor. 10. 16. and
this is *verbum ad Elementum*, or sanctifying by the
Word and Prayer, and from this word *ευχαριστιας*, giv-
ing thanks: The Lords Supper hath been anciently
called, *ευχαριστια*, the Eucharist, *ευχαριστια καλεῖται*, saith
Justin, *ἀπὸς ευχαριστια καλέωμεν*, Origen. cont. Cels. l. 8.

Fourthly, I told you before, that this Action or Rule
is Christs, *He gave thanks*, or *he blessed*, and for af-
ter-times he commanded his Apostles, *hoc facite*. This
was not then the action of the Communicant, they
eat

eat and drink, but they do not consecrate, this is the action of those that Christ authorizeth by a lawfull calling to be Stewards of his Word and Sacraments. The *Pater-familias* did bleſs the Bread and Cup in and unto his family or company, becauſe it was a houſe, a chamber-ſupper, but the Temple-ſervice of ſacrificing was lawfull to none, but to a Prieſt; and if Chriſt hath ordained a lawfull calling of Officers and Miniſters, called his for the ſervice of his Church under the Goſpell, as it appears to us; this act of all others doth properly belong to them to bleſs in his Name; for it is ^{Act 13. 2.} publick Office; we find no Rule or Example in Scripture to the contrary, and if that be a good argument in point of calling, which is delivered *Heb. 7. 13, 14.* that of the Tribe of *Judah* no man gave attendance at the Altar, for *Moses* ſpoke nothing of that Tribe concerning Prieſthood; then we may reaſonably argue, That no private man that is not called by God, can performe the Office of a publick Miniſter; for Chriſt ſpoke nothing of them concerning the Stewardſhip of his Myſteries. *Juſtin Martyr* is clear, the ^{Presb.} *Presb.* did bleſs and consecrate; the Deacons did indeed carry about the Bread and Wine, and deliver them, but not bleſs them, and therefore *Jerome* ſpeaking of the difference between a Deacon, and a Presbyter, or a Miniſter, ſaith, *What doth the Deacon ſwell againſt the Miniſters* *ad quorum preces corpus Domini conficitur, by or at* *whose prayers the Body of Chriſt is made?* I ſhall not be tedious in this Point, *Convenit inter omnes Pontificios.* It's agreed on all hands by the Papiſts for the Character fake, and for our Divines, *Calvin* ſaith, *It's a part of the Eccleſiaſticall Miniſtry to diſpenſe the Sacraments,* and if you will, you may ſee *Whitakers de Euchar.* who acknowledgeth, *That the efficacy of the Sacrament depends not on the perſon or quality of the Miniſter* (though *Jerome* on 2. *Ephes.* 3. hath a ſtrange paſſage to the contrary)

Apol. 2.

Whitak. de Euchar. 651.

Inſtit. l. 4. c. 15. §. 20. De Euchar. page 656.

trary) yet that it is no Sacrament, except he that celebrates it have authority from Christ Jesus, whom he calls *Sacrilegious* and *Prophane* persons that dare attempt it without Commission, and makes the difference thus, *What if any man shall set a publick Seal, which he hath stolen into his hands, Is it all one as if done by a publick Notary, or allowed Officer? No, surely. I know there is a little dissertation de cœna, that debates the Question, what may be done, Ubi Pastores desunt? And I know the Socinians, those Levellers of Divinity, that slight Christ into a meer man, his blood from a Sacrifice to a Martyrdome, the Sacraments into void and empty figures, and the Ministers into fore-men of the Jury, if so much; but stand you in the old wayes in this Point.*

§. 7.

§. 7. *That the change of the Element is only of their use.*

Fifthly, The change of the Elements of Bread and Wine by vertue of Christs sanctifying or blessing them, is not any change or alteration of the Elements themselves, but of their use and office. The change is relative, not inherent, *Panis certa consecratione, fit mysticus*, saith *Augustin*; now the Bread is common Bread, saith *Iustin*, *ὁ ὅς ἐστι κοινὸν ἀφ' ὅς, &c.* The Bread when it doth *percipere vocationem Dei*, saith *Irenæus*, then it is not common Bread, but the Eucharist of the Body and Blood of Christ. If the Bread should be changed in substance, what argument could the ancient Fathers have found thence to prove against *Marcion*, that Christ had not a phantasticall and airy body? And how again could they every where allude thus, that the Divine Nature of Christ did not destroy the humane, As the symbollicall Nature of the Elements destroys not the substantiall and naturall being? The water of Baptism

Cont. Faust.
l. 20. c. 13.
Apol. 1.

Lib. 4. c. 34. &
l. 5. c. 4.

Iren. l. 5. c. 4.

tism is water still; The Rock that was Christ, was a Rock still; The Serpent on the Pole was brass still; The great Seal that conveys a great Estate is Wax still. The use, the office, the relation of these Sacramentall mysteries is high and admirable, and because the spirituall signification and use is so admirable, therefore the Fathers *μυλὰ ῥητορικῶς*, exceeding rhetorically and hyperbolically do speak of them to awaken and quicken, and cheer up the spirits of people to look upon and use them in their symbollicall use, as instruments and exhibitivie conveyances of Christ to our faith. *Bellar- mine triumphs in one word of Cyprian de Cœna, Panis non effigie, sed natura mutatus, nullam admittit solutionem, a crack of vanity.* That piece is later then Cyprian, but if his, by sinne of first parents, *natura humana*, humane nature was changed, saith *Austin*, and when a man is regenerated, his nature is changed, say we, how, not his flesh, his body, but quality, &c. *Naturam expellas furcâ licet*, what's that but quality or custome, not substance; The holiness of any thing sanctified to God, infers a change of use and relation, but not of substance; consecrations of times, persons, places, things, may appropriate them to holy use and ends, and there is accordingly an esteem or reverence of such things so set apart, but the substance of the things is as it was; for consecration is not a Philosophers-stone, holy things may be spent in their use, as the Sacrifices of old, the Paschall Lamb, the Bread Wine in the Supper, but the sanctifying of them to that use doth not first change them into the thing signified, and so destroy the sign and signification, as the relation is destroyed *sublato fundamento*; Every Papist is bound to have the faith of miracles; for the miracle of turning stones into bread is nothing so great as this of turning Bread into Christs Body. *Maldonate* hath a story, that in his dayes there was a Book came forth,

Lib. 2. de Euch. cap. 9.

Aug. de civ. lib. 14. c. 12.

Vide Forbes Epist. Theol. P. 537.

De Arte nihil credendi, and that there was but one true saying in it, which was this, *He that will be an Atheist, let him first be a Calvinist*; and if there had been in that book, *He that will believe any thing, let him first be a Papist*, that had been another, or rather, or rather, one true saying indeed.

§. 8.

§. 8. Of Christs Action of Breaking the Bread.

Morton in loc.

Thirdly, The next Rite or Action of Christ, *He brake it*, and so say all the three Evangelists, and he said, as here it follows, *This is my body broken for you*, and concerning his blood both *Matthew* and *Luke* say thus, *This is my blood which is shed for you*, which (as some say) was in the parallel, the Cup represented, correspondent to the breaking of the bread, by the pouring forth of the Wine out of some greater vessel into the Cup; and so the Bread is broken, the Wine is poured out, as the Body of Christ was Crucified, and his Blood shed. Upon this Action we shall for memory sake speak of these particulars:

1. That from hence the Eucharist or Lords Supper hath been called *κλάσις ἁρτός*, *The breaking of bread*, as the phrase, *Acts* 2. 42. *Acts* 20. 7. have been interpreted: So *Paul* 1. *Cor.* 10. 16. *The bread which we break, Is it not the Communion of the Body of Christ?* Thus some love to speak in in our dayes, calling (I wish it be not out of singularity) this Sacrament, *The breaking of bread*, which as it is by Synecdoche of the part for the whole, so it was used by the *Hebrews* of any common feast or meal, when they did eat together, and is applyed to this Sacrament, but at second hand; began all their solemne meals with blessing, and breaking of bread, and their feasting was called eating of bread, *Gen.* 43. 25: a form of speech new and insolent to Greek and Latine eares, who called their feasts by

Casaub. Exerc.
16. p. 339.

by the other element *sumptiosa*, or *convivia*, drinkings together. Beza in Aët. 2. 42. & 46.

2. Christ at all other meals, where he was Master of the meal and blest, did also brake the bread, for he that pray'd the blessing, was by the Jews called *Habbesseang*, the breaker at his meal-meals; and at other, he blest and brake, but in this Paschall *Postcanium*, or Supper, (to which you must still have your eye) the usuall Rite was, That he that blest, broke the bread into parts to be distributed to the guests or sitters, and the picces were about the bigness of an Olive, saith *Scaliger*. He that brake did eat one, and the rest were communicated; for their bread at this time was not, as Learned men say, great and thick loaves, but broad and thin, *instar placenta*, like your Cakes here in England; If they were thick as ours, then may the knife *Leviter scindere, non abscondere*, and so be broken. Godw. in Antiq. Iewish. in the Pascover ex drusio. Gror. in Mar. 26. Scalig. de emen. l. 6. p. 536. Morton in loc. Martyr in loc. Beza in Aët. 2. 42. Steph. Glossa Mat. 26.

3. The Churches of God do many of them hold this Ceremony of breaking of the bread, and it ought to be holden. Our Churches, saith *Paræus*, do rightly observe it: And in all our Churches (saith *Chamier*) we use it: And it hath a command, Do this, saith *Piscator*. And therefore it is not adiaphorous or indifferent. And there is a Dissertation in *Paræus* fully debating the point, in which he doth not say, the Sacrament is null without it; nor doth *Beza* say so, *Epist. 2*. Nor yet that is meerly indifferent and left to choice, but usefull and requisite he holds it, for good ends and significations, as I shall shew; and he affirms, That it continued in the Church, and was used for a thousand years after Christ. But the Papists, as sacrilegiously they steal away the Cup from the people; So they use the Bread superstitiously, making their Host into *panes nummularios*, little round wafers, like our money, and put them whole into the mouths of the Communicants. For, saith the learned *Jansenius*, The Church (viz. of Rome) dub laudably

Paræus in loc.

Chamier. de Euchar. l. 7. c. 11.

Piscat. in loc.

Paræus in

1 Cor. 11.

contra. 2. sed non integram.

Harm. 895.

dably observe, that the Eucharist be toucht only by sacred hands (*viz.* the Priests:) As for Christ (saith he) *Pro more fecit*, he followed the Custome or Rite at that time.

4. This Bread was broken, and Wine poured forth.

Calvin in loc.
P. Martyr in
locum.
Beza in loc.

1. For the more lively representation of the death and grievous sufferings of our Lord; for though *a bone of him was not broken*, nor his body properly, yet the Apostle calls it broken in regard of those wounds, and pains, and torments, which brought forth a violent death, and all this for us; As the Corn is not grinded or baked, nor the bread cut or broken, but for us, that the breaking of his body might break our hearts, and his flowing blood, shed our tears; for it is the highest representation of death, the bread broken, and the Wine poured forth, and is usefully observed to raise up such affections, as the sight of a dying Christ may work even in a heart of stone, as *Chrysostome* said before.

2. It was broken for distribution sake; for in Hebrew speech, *to break bread to the hungry*, is to distribute it, *Lam. 4. 4.* and this hath another meaning in it, and sets forth the communion and fellowship of the Church, all partaking of one Christ, and feeding on him, and his death unto eternall life, *1 Cor. 10. 17. We being many are one bread*; We are one body, and of one holy fellowship and communion, *For we are all partakers of that one bread*; for Christ is that common center in whom we meet, and by union with him, we have communion with one another; and thus the signification is lively, one bread broken and divided amongst many Communicants, who are one, is one Christ given wholly to every believer, and all believers one in Christ. This brotherhood was observed and noted for their mutuall love in those times, when their profession

profession of Christ distinguisht them from all the Heathens about them, and when they were inclosed round by observing and cruel men that envied and hated them to death; now that heat is diffused, and not so concentr'd by the *antiperistasis*, and so is not so warm; we stand in need of persecution to make us love one another.

§. 9. Of the Manner of Christs giving the Bread and the Wine.

§. 9.

Fourthly, The fourth Rite or Action of Christ, *He gave it to his Disciples*, which in this place you find not, but in the implication of the word *Accipite, Take ye*, but all the three Evangelists *Matthew, Mark, Luke*, expressly say, *He gave to the Disciples, He gave to them*; for the word *Disciple*, I leave it awhile, and only speak of the Action, *He gave*. That the Disciples received the bread and the Wine from Christ into their hands, and not put by him into their mouths, I make no question, as I shall touch afterward. Nor do I doubt but they received them from his hand, for he blessed and brake, and reached them forth to them; and so the people may be said to receive them from the hand of the Minister that consecrates either mediately or immediately, which may be the true meaning of that speech of Tertullian, *Nec de aliorum manu quam De coronæ presidentium sumimus*, nor we take them (saith he) from the hands of others, but of our Presidents or Ministers, but the clear Question will be, Whether Christ did with his own hand give to every particular person into his hand, the bread and the cup? And, Whether there were any words spoken particularly to every one in the delivery of them, as for instance, *Take thou, Eat thou, Drink thou?*

For the first, Whether Christ did with his own hand.

hand deliver the bread and cup into the hand of every particular Communicant, *viz.* immediately? We must look still to the rite or custom used in the Paschal Supper; and if we consider that well, we shall see it probable, that the *Pater-familias* did not rise from his discumbency or posture of lying, to go to every particular person, or that every one came to his hand, for there might be twenty at the Table, and not all within the reach of his hand, nor do we find that Christ rose up, nor that they rose up to receive them. He said, *Take ye, eat ye, Drink ye all of it*; and though he might give the Cup to the next into his hand, yet his speech is generall to them all, and so the bread and the cup past in the *Postcanium*, or Paschal Supper. Maldonat saith, He reacht out the bread *sigillatim*, but the cup he gave to the next, and he to the next; for, he saith, *Luke 22. 17. Take this, and divide it among yourselves*: wherein though he be mistaken in the cup, as not being the same with ours, *ut supra*; yet the rite and manner of distribution is very like to be the same in both. So Scaliger, that the Master first delivered the Cup to the second, the second to the next, till it had past through the *secotia*, or Table; and Jansenius saith, That he gave to each particular his part, *Aut putinam tradit propinquieribus*, or gave the plate or dish with broken bread in it to them that sat nearest, and then successively and in order it passed along: As also, saith he, he delivered the cup, so that every Communicant had his part from the hand of Christ, either immediately or mediately. As for after-times, and not long after, that of *Ju'in Martyr* is expresse, that when the Ministers had blessed, the Deacons did carry it and deliver it to the severall Communicants, and did either put each part into each persons hand, or as I find in *Clem. Alex. Strom. lib. 1. ἐπεὶ δὲ καὶ δαψάιν τὴν μυστὴρ ἐμετέμεναι*, the distributors do suffer or permit each person

Maldonat. in
Mat. 26. 26.

De emend. l. 6.
Martyr. in
1 Cor. 11. 24.

Ianf. Haym.
p. 895.

son to take his part of the Bread. There might be different Rites in severall Churches as to this point, and of no great moment one way or other; but for all the Communicants sitting down at the very Table by companies, and their sitting and receiving the Elements, I find not in my simple reading in Antiquity, when Communicants grew numerous, and met in one common place to performe Divine Offices: but so did Christ and all other Paschall societies, which eat in chambers and houses, and as I shewed you before, were not under ten, nor above twenty of a company.

Let then the Lords, and his Disciples sitting at the same Table in that Rituell posture and manner then in use be holden as indifferent or appendant to the Paschall custome; for we shall never hit that pattern in all respects, because they sate at the Table while Christ blessed and brake the Bread, which we that have severall Tables full do not, nor can do; and let the Disciples dividing among themselves, or handing both the Bread and Cup from one to another, be accounted indifferent too, and hardly and not conveniently imitable in our numbers, yea and not certain neither; though very probable to me; for if one, as *Peter Martyr* holds it so, yet another, as *Paraus in locum*, saith, that it's not obscure out of the History, that when the Lord said, *Take ye, Benedicium & fractum panem singulis manu porrexisset*, he reacht the Bread to every person with his hand.

*Martyr in
1 Cor. 11. 24.*

Let us touch the other Question, Whether there were any words spoken to every one at the delivering into his hands; and here indeed we find nothing but *Take ye, eat, this is my Body broken for you: Drink ye all of it, this is the Cup of the New Testament*; and doubtless the whole Institution needs not to every single person be repeated, having been recited in the Consecration: Yet you know that in the forme used in England,

N

the

Exam. de præ-
parat. ad coe-
nam.

Lib. 4. de Sac.
sub finem.

Histor. lib. 6.
cap. 35.

Apol. 2.

Eccles. Pol. lib. 6.
p. 396.

the Minister was appointed to deliver Bread and Wine into the Communicants particular hands, with a pre-script form of words, *The Body of our Lord, &c. The Blood of our Lord, &c.* and *Chennitium* the best Scholar of all called *Lutheran*, saith, that the form of applying the words of Institution to every Communicant, *mibi maxime probatur*, is best of all approved by him : And that in these words the Sacrament was delivered in the Church of old time, he calls in for witness *Ambrose*, who hath indeed these words, the Minister saith, *Corpus Christi, & ut dicis Amen* : The Body of Christ, and thou saist *Amen* : And before this time *Novatius* distributing the Mysteries to every one his part, adjured them into his faction first, *ἀντὶ τοῦ ἁγίου αἵματος*, in stead of saying *Amen*, saith *Eusebius* : which *Amen* it seems every Communicant said when the Bread was put into his hand as *Justin Martyr* saith, when the Minister hath finishe his Consecration prayer, all the people present *παρευφημεῖν*, makes acclamation to it saying *Amen*. I conclude with Learned *Hooker*, that upon the ground that Sacraments are particularly applying Ordinances, and we are dull and heavy-hearted, If [*I Baptize thee*] offend not, why should [*Eat thou*] offend any man ? I conclude upon the whole matter, that what is most to the reverence of this Ordinance, and serves best to raise up and elevate the peoples hearts, shall be followed by me.

So much for the opening of the Rites or Actions used by Christ, or that are to be used by any Minister that shall in his Name celebrate this Ordinance : He took the Bread, and the Cup, He blessed or gave thanks, He brake, he gave : In which it is to be noted, that he did not recede from the then received Rite or Customs for both the Elements, and the rites are quite through the same which were usually and by custome at that present on foot in their Paschall Solemnities ; and which

is more yet, this Bread and Cup so blest and given at these Solemnities are not found to stand by any express command of holy Scripture, but were such as their wisdom had by custome made use of in this service: of that Bread and Cup the Lord was pleased to make the Seals of his Body and Blood, as *Hugh Broughton*, our Learned Countryman, observes.

Broughton in Dan. pag. 46.

§. 10. Of the outward Actions pertaining to the Communicants.

§. 10.

Now I proceed to the other sort of outward Rites or Actions pertaining to the Communicants, which are these; He said, *Take, eat*; He said, *Drink ye all of it*, as you may see in *S^t Matthew*, who was present in the action, as it is here. *For san at hac sunt vetus formula, &c.* saith *Camero*. Haply that this was the old Rite, but in the Jewish Rituals that are now, as it is recited by *Camero* in the Hebrew, and by *Scaliger* in Greek, it is somewhat diverse; Thus, Every one that is hungry, let him come and eat, and who so hath need, let him come and keep the Passover.

Myroth. in Matth. 26. 26.

Scaliger de Emend. lib. 6. pag. 536.

1. *Take ye*: It is to be understood of taking in the hand, for it's not likely that Christ rose and put the Bread and Wine in every ones mouth, saith *Beza*; but as the Cup passed from the nearest to Christ to them more remote; so it's probable (saith the same Author) that the Bread also did. There is a great stir about the Communicants taking the Elements in his hand, not as though, if otherwise, the Sacrament was a nullity, as *Beza* proves; for a man may have no hands to take it with, but for the decency and significancy thereof: The taking in the mouth only being more like that of Brutes, which take their meat with mouth or beak as *Chamier* saith, than that of men; and there is a whole Chapter spent in reciting Antiquities for this taking in

Beza in Epist. 2.

Beza in Epist. 2.

De Euchar. l. 7
cap. ult.

Beza Epist. 2.

Paræus in loc.

John 3. 14.

the hand, in *Chamier*, who saves me the labour to recite any of them to you, and this is all upon occasion of the Papists, who take the Bread into their mouths, and touch it not with hand, out of a too superstitious veneration of the Elements, as *Beza* notes : Nor do they of them that search out the footsteps of this custome rise any higher than about five or six hundred years ago.

The signification of it is, the appropriation of Christ to our selves, whom God makes ours by his gift, and we make ours by faith, even as truly as if he were put into our very hand. They that make Taking and Eating divers Rites of divers significations, as many of our excellent Divines do, do tell us that there are divers degrees of faith, that by taking Christ we have propriety in him, He is ours : by eating his Body and drinking his Bloud we have comfort and refreshment from him; and that he is first ours in claim, before he be ours in comfort ; as first *take*, then *eat*. In the use of the brazen Serpent our believing was set forth by an act of our eye, looking up ; but here 'tis set forth by an act of our hand, retention or receiving ; the promise of Adoption is made to our receiving Christ, *John* 1. 12. and our faith must be a Christ-taking, a Christ-receiving faith : Christ would be ours, else he would not have instituted this Christ-applying Ordinance : He came into the hand of murderers that slew him, that crucified and wounded and dying, he might be taken in the hand of thy faith ; faith like the hand hath a faculty of working and bringing forth obedience, but like the hand again, it hath a taking and receiving faculty, which is the most excellent, the justifying act of faith, taking Christ.

Take ye, is not a bare permission but a command, it's our duty, as well as our benefit, to receive Christ, and consequently not to receive him, is both sinne and misery.

§. 11. Of

§ 11. Of Sacramentall Eating and Drinking
Christ's Body and Blood.

§. 11.

2. *Eat ye, drink ye all of it* : Christ speaks and repeats often *Joh. 6. the eating of his flesh, and drinking of his Blood*, at which some of his followers took offence, conceiving him carnally and literally, which he told them were to be understood spiritually, *vers. 63.* There is a spirituall eating and drinking Christ his flesh and blood by faith only, which is *extra-symbolicall* or without the Sacrament ; for that Doctrine was delivered a year or two before this Sacrament was instituted ; and it is such, as without which *ye have no life in you*, *vers. 53.* which may not be said of all that never received this Sacrament ; but that spirituall eating and drinking is here symbolized, as that flesh and blood is. For the understanding of which, let us neither be like the carnall *Iesuite* that did eat Manna, and drink of the Rock, but neither saw nor tasted Christ in them ; nor on the other side let us be like the *Capernaits*, *John 6.* that had a gross apprehension of eating very flesh, and drinking mans blood, but rightly conceive the meaning thus :

1. The first and not the least thing is this, that, This is the one and only Ordinance under the Gospell, where eating and drinking are Sacred and Religious acts : for in all the world, among all sorts of men, friendship, fellowship, communion, are maintained and shown in feasting together, eating and drinking together ; and our God never let his Church be without such an Ordinance, wherein he and his people might testify this fellowship and communion. In the Law there was not only a Lamb roasted, but in all their *Shelamim* or Peace-offerings, they that brought them had part to feast upon and make good cheer as at all their feasts they rejoyced

joyced before the Lord, God bidding them to his own Table to feed upon Sacrifices, for they that eat of the Sacrifices are partakers of the Altar, 1 Cor. 10. 18. & Rev. 3. 20. *I will come in and sup with him, and he with me.* Thus God entertains his friends, invites them to eat and drink with him upon his own Sacrifices, upon Christ the great Sacrifice : It's Gods own cheer, provided for such *Abrabams* as are the friends of God. What a favour and condescension of God is this ! What honour and dignity is dust and ashes graced with, to sit together and feast and have fellowship with God in an Ordinance of eating and drinking the flesh and blood of this Sacrifice Jesus Christ ! Nay, and further yet, It was a custome in Covenants-making, that the Confederates feasted, eat and drank together ; therefore *Berith* the Hebrew word Covenant, may come of *Bara* to eat, and so still, and further it is implied that this a Covenant-solemnity, an eating and drinking of confederates together : God smells a favour of rest in the Sacrifice of Christ, and we eat and drink of that flesh and blood sacrificed unto God, and renew our Covenant with him, and he with us, by mutuall feeding, he to be ours, we his. I am so taken up with this, that if no more be said, I should be satisfied, but there is more.

2. That Christ is full and perfect nourishment of the soul, both meat and drink ; *John 6. 55. My flesh is meat indeed, my blood is drink indeed,* farre beyond Manna, which yet was called *Angels food*, as the substance is beyond the type : sights may please the eye, sounds or airs the ear, but they are not so necessary as nourishment unto life ; life cannot be maintained without nourishment ; growing bodies *πρὸς αὐξησιν*, saith *Hippocrates* : growing Christians stand in need of much nourishment to bring them up to their *δύναμις*, the stature of a full Christ : decaying Christians stand in need

Deed of nourishment to repair decays : Every life, be it never so little must be nourisht, so necessary is Christ to every Christian, and still more of Christ, for his meat is Christ, his drink is Christ. As nothing so necessary, so neither so sweet and pleasant : sights are pleasing to the eye, and smells to the sense, but nothing is so close and delightfull as the meat and drink to the sense of tasting ; Christ is sweet to faith, as meate and drink to hunger : There is no content comparable to the receiving of Christ. He is Manna, the best Bread ; and Wine, the best drink. The fruition of the joyes of Heaven is set forth by the pleasure of eating and drinking, *Luke 22. 30. That you may eat and drink at my Table in my Kingdome.* It was experimentally said of *Galeacius*, that all the delights of this world are not comparable to an hours enjoyment of Christ Jesus.

3. No acts of ours could so well have signified the close and intimate union of Christ with a Believer : We may see at a distance, and hear and smell, but not taste, nor eat, nor drink ; the meat and drink is concorporated into us, and is made flesh and bone with us, *John 6. 56. He that eateth my flesh, and drinketh my bloud, dwells in me, and I in him.* Christ must be present to the faith of a Christian, for we cannot eat and drink that which is absent. This union with Christ is real, though mysticall, and it is lively drawn forth in this Ordinance, under the resemblance of eating and drinking : We hardly conceive, and hardly believe it, but when we see the graffe live, we are sure it's knit ; and we may be as sure of our union with Christ, by his spirituall sap of Grace which we find is in us.

4. This command, *Take, and eat*, goes before the pronouncing of the words, *This is my Body* : *Aquinas* saith it is a *Hysteron-Proteron*, but I shall not take his word ;

Hooker. *Eccles.*
Polit. p. 359.

word; let's hear him speak that was present, an ear witness, an eye witness, *Matthew 26. 26, 27. Take, eat, This is my Body; Drink ye all of it; for this is my Blood.* What stand this For for, it *drink ye*, did not go before? This observation is noted by almost all Divines from *Peter Martyr*; and Mr *Hooker* makes use of it thus, That Christ is not present in the Elements, but in the worthy Receiver. The order of the words shews it, first *eat drink*, then it follows, *for this is my Body, and this is my Blood.* An Ingenious Observation that cuts the hamstrings of the Popish or corporall presence in or under the outward signes, as if it were a Knife set in the Text to cut that intricate knot, that makes such a garboyle in the Text: when you take and eat by faith, then is the Body and Bloud of Christ present to you, but not latent and hidden in the Bread or Cup. The Union of Christ is not otherwise with the Bread, then as the thing signified with the sign, but it is with the Communicant, the believer really, though spiritually; the Sacramentall signs do exhibit Christ, but not contain him under them, they contain not the grace which God bestows with or by them.

§. 12.

§. 12. Of *spurious Rites and Gestures.*

So have I opened to you the outward Elements, the outward Rites or Actions of this Sacrament, whether those of Christ, or of the Communicant, and these are genuine and proper, by which the Sacrament is suitable to the Institution; as for other Rites which time or superstition have introduced without example or command, they are adulterine and spurious, especially the adoration of the Eucharist upon opinion of the conversion of the Bread and Wine into the Body and Bloud of Christ, which whether it be performed at the elevation or lifting up of the host by the Priest in the Mass,

Mals, or at the circumgestation or carrying it up and down in procession in the streets, as is usuall in Popish countries, is no better then abominable Idolatry, even by their own confession. For *Costerus* saith, *That the bread-worship was the greatest Idolatry that ever was in the world, if the bread be not turned into the true and naturall Body of Christ, as (saith a learned man) upon my soul it is not, and if the perswasion of Christs reall presence in the Eucharist, will by no meanes excuse their adoration from Idolatry, much less excusable is any Protestant who is perswaded of the contrary.* As for other circumstances of the action, as the time, viz. at night, in the close of the Paschall Supper, the place an upper-roome or chamber, *Mark* 14. 15. The guests twelve in number, *Matth.* 26. 20. The gesture which was discubiture or lying on couch-beds fitted to the Table, which the Jews were at the Pasleover by custome fixed unto, as appears by the rituall, *In other nights we sit or lie on couches, but in this we lye along.* These, I say, are moveables, and not of the freehold of this Ordinance. Nor shall I say any thing of the gesture, which as it was used in *England* hath been an Apple of contention and much written *pro* and *con*. The Reformed Churches vary, some sit at, some about the Table, some receive this Sacrament passing by the Table in order, as in a *Marab*, as in the Reformed Churches in *France*, and I condemne them not; and for those Divines of the Reformed Churches that disliked our gesture used here in *England*, they did not many of them pronounce it simply unlawfull, but inconvenient, because it was a gesture of adoration, and did not serve to pull the bread-worship out of mens minds, nor was so fuitable to this Ordinance, which is a Table-Ordinance, nor to set forth that fellowship and communion, which is exprest in eating and drinking with our Lord; these were their reasons, and I do not know

O that

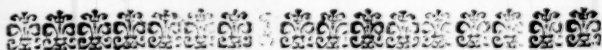
Dr J. Burges
Law of kneeling,
p. 113.

Scaliger. l. 6.
De emend.
p. 534.

Dr Burges, ubi
supra. p. 112.

that I haue any occasion to debate the point, but to leave it determinable by the Churches of God, as may be most suitable to the *Decorum* and nature of this Ordinance; for if I should, some of you might haply say, that I made a Funeral-Sermon for meeting at Sacrament.

Having laid open the parts of this Supper, let us upon the whole matter stand still a little and make Observation.



CHAP. VII.

Some Observations upon the precedent Discourses.

§. 1.

NOte here the simplicity of this high and excellent Ordinance, the feast is drest out in plainness and simplicity, answerable to the *simplicity of the Gospell*, as the Apostle calls it, 2 *Cor.* 11. 2. Here is no outward pomp or ostentation, no stateliness to take the eye; for as gaudy attire becomes not mourning, so this Sacrament setting forth the passion and sufferings, the death and bloodshed of our Lord had not been suitable to him in his lowest estate and darkest eclipse, if it should have shined in outward lustre. It was *Tertullians* Observation, *Nihil obdurat*, &c. nothing so hardens the minds of men, as the simplicity of the works, and yet the magnificence of the promise, that great and glorious things should be found under so plain a drest, as a rich Diamond in a plain case, to the end that the eye of faith

Lib. de baptismo.

faith might be more exercised then the eye of the body, and that the spirituall and inward part might be looked after and intended. *Is not this the Carpenters sonne?* was a great stumbling block : and so may the simplicity of the two Sacraments be to us. The Temple, Utensils and Service were rich and stately ; Christ was prefigured in golden Types, *But grace and truth came by Jesus Christ*, Joh. 1. 17. *But we have a better Covenant, and better Promises*, Heb. 8. 6. *And if that which is done away was glorious, much more that which remains exceeds in glory*, 2 Cor. 3. 7, 8, 9, 10, 11, &c. but that was an outward, this an inward glory ; that was in *Moses* face, this in the face of Christ : that the carnall Jew might see, this the spirituall Christian seeth ; *We saw his glory*, Joh. 1. 14. or rather there the glory was veiled, *But we with open face behold the glory of the Lord*, 2 Cor. 3. 13, 18. The glory of their Ordinance was a stumbling block to them, for they rested in the cabinet, and looked not for the jewels ; The meannesse of our Ordinances are a stumbling block to us, for we look not for the treasure in such earthen vessels. God doth great things by poorest meanes : *Jericho's wals* fall at the sound of Rams horns, the fiery sting is healed by a piece of brasse, the sight restored to the blind by the use of spittle and clay ; The figure in this Sacrament is poor, the thing signified heavenly and rich ; The Seal is mean, the inheritance or estate is great : but why were the types so rich, and our memorials so poor ? You know Spectacles are for divers sights, they had finer Spectacles, we better eyes ; They had less spirit stirring in the Ordinances then, than we now ; if their Tree had more shadow, we have more fruit.

Secondly, Take along with you alwayes the Analogy, proportion and similitude between a Sacrament and the thing of a Sacrament, between the sign and the thing signified. It's *Austin's Rule*, If a Sacrament

§. 2.

Epist. 23. & alibi.

should not have similitude and resemblance with that whereof it is a Sacrament, it should not be a Sacrament; and from this similitude or resemblance it is that the sign is called by the name of the thing signified, as the Bread, Christs Body, the Wine is called Christs Blood; The Rock was Christ, Circumcision called the Covenant; The Lamb called the Pasleover, and in common speech, When we look on a Picture, we say, This is *Cesar*, this is *Augustus*, this is *Hercules*; nothing more ordinary. In the Sacrament this similitude is a similitude of proportionality (saith *Bonaventure*) consisting of four terms: You are most of you Arithmeticians, and you have a Golden Rule, called, The Rule of Three, because three termes being given, the fourth is given, and this sets forth to you the Analogy of a Sacrament in four termes; As water in Baptisme washes the body, so the Spirit by his grace, or the blood of Christ cleanseth the soul; As the Bread and Wine nourish and refresh the body, so the Body and Blood of Christ nourisheth and refresheth the soul: As by the hand we take, and with our mouth we eat and drink the Bread and Wine, so by faith we receive the Body and Blood of Jesus Christ; If you destroy the similitude, you destroy the Sacrament, as the Papists do by their Transubstantiation, for they destroy the Analogy: Thus the Accidents of Bread and Wine, or the *Species*, do not nourish the body (say we;) Nor the very Body and Blood of Christ doth not pass into bodily nourishment (say they) (for it was horrible to imagine it) therefore there is no resemblance, the similitude is destroyed, and so the Sacrament.

§. 3.
Chamier. de
Euchar. l. 7.
c. 4. §. 11.
& l. 8. c. 3.
Forbes. Hist.
Theol. p. 550.

Thirdly, It is a most true, most firm and Golden Rule, That a Sacrament out of the use appointed by God, hath not the nature of, nor is any more a Sacrament. It is not a Sacrament *extra usum*, out of the actuall use. There must not onely be Bread and Wine, but

but Blessing, and Taking, and Eating, and Drinking, or else to us there is no Sacrament; The Bread and Wine upon the Table are no Sacrament, but the eating and drinking of Bread and Wine : As in Baptism, the water is no Sacrament, but the washing with water is. The Papists confess this of every Sacrament, and of Baptism, but not of the Lords Supper, which for Transubstantiation-sake, which troubles the whole Scene, they hold to be a perfect Sacrament by consecration, whether it be received by the Communicant, yea or no, and this is the Doctrine of their Schoolmen, and all others of their confession. We appeal to the Text; *Take, Eat, This is my Body*; It's so, being taken and eaten, and not otherwise; The remains of Bread and Wine are no Sacrament, it is the use which gives the reason and nature of a Sacrament, and when and where the use is not, the Sacrament is not. It's true in our vulgar speech we call it the Sacrament, as on the Table; as the beast might be called a Sacrifice before it was slain, being destin'd and appointed thereunto (as *Whitaker* saith) but it is no Sacrifice till slain and offer'd; nor was the Lamb a Passeeover, but as it was eaten and roasted; so a meer stone, is a stone, wheresoever it be, but not a boundary, but in the use; and an earnest is money, but not an earnest, except taken upon agreement; Bread and Wine are Elements, but not a Sacrament, till all the Rites and Actions be observed, which God hath appointed, viz. in the participation and use, *1 Cor. 10. 16, 17, 18. The Cup of blessing and the bread, are the Communion of the Body and Bloud of Christ*, being partaken and received, not else.

There is some kind of Argument urged against this Rule from the reservation of the Bread especially, and of the Wine, which is read of in Antiquity, and that was either private reservation, when the Communicant carried home the Bread, and kept it in his chest

*Aquir. part 3.
Qu. 80. & alia
Scholastica.*

*1 Sam. 13. 9.
Whitak. de Sa-
cram. p. 621,
624, &c.*

Cypr. *de lapsis*.

Forbes. *Hist. Theol.* p. 553. Col. 1.

Burgefs of kneeling.

Chem. *de cœna. Examin.* p. 93.

§. 4.

Moulin Buckler. p. 529.

Chem. *Exam. de cœna.* p. 134, 135.

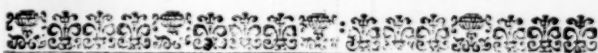
Concil. *Trid.* Sess. 6.

for his private use to eat off privately, or else it was by the Ministers, to give to lapsed Christians in time of extremity or sickness that were debarred of publick participation. The first is mentioned by ancient Authors, and by some commended, as *Ambrose de obitu. Satyr. Nazian. Epitaph. pro sor.* This is excused by *Jewell* against *Harding*; As in time of persecution, when Christians might be deprived of the publick Ordinance, and by others no other grounds.

The other hath one onely example in true Antiquity, and that is *Serapions* case, *Euseb. Hist. lib. 6. cap. 34.* and is excused by *Chemnitius*, as if it was to oppose the *Novatian* opinion, of not restoring the lapsed, though penitent unto the Communion of the Sacrament; Of both these, I see no clear warrant in the Institution of Christ, and therefore say with *Cyprian*, *Non quod aliquis ante nos*, &c. We are not to look what any hath done before us, but what he did and commanded that was before all, even Jesus Christ.

Fourthly, It is the peoples right to receive the Cup as well as the Bread, *Drink ye all of it*, *Matth. 26. 27.* *They all drank of it*, *Mark 14. 23.* *As often as ye eat this bread, and drink of this Cup*, saith *Paul* *1 Cor. 11. 26.* Nothing more plain, and yet whether it be the ambition of the Priests, that would exalt themselves above the people, or whether it be the fruit of Transubstantiation, or both, this Cup is taken from the people in the *Romane* Churches; but it was not taken away by publick Decree, till the Council of *Constance*, *Anno 1416.* since which time there was great petitioning to the Council of *Trent*, for the Cup, but they referr'd it to the Pope, in whose hands it lies, and it seems will lye, till God put another cup into his hand to drink. And so you see that that Council of *Constance* that burnt *John Husse* and *Jerom* did let out the blood of good Christians, and shut up the Blood of Christ.

Christ from them. I conclude, Let us follow that which is simplest and purest according to Christs Institution, and neither superstitiously reserve, nor impiously mutilate the holy Ordinance.



CHAP. VIII.

Of the Real Presence.

NOW I draw on to the Anatomy of the *viscera*, the entrails and inwards of this Ordinance under the outside, whereof if you take off the cover, you shall find such cheer as never was in any other feast, *This is my body* (saith Christ) *which is broken for you* (saith Paul) *Which is given for you* (saith Luke) *This Cup is the New Testament in my blood* (saith Paul) *which is shed for you* (saith Luke;) Or as *Matthew* and *Mark*, *This is my blood of the New Testament, which is shed for many, for remission of sinnes*, saith *Matthew*, *which is shed for many*, saith *Mark*, *which is shed for you*, saith *Luke*. And all these together are my Text at this time.

Matth. 26. 26,
27, 28.
Mark 14. 22,
24.
Luke 22. 20.

In this Sacrament, *Miriscè lusi Satan*, saith an excellent Authour, Satan hath play'd his pranks, and tried conclusions upon Divines, how he could insatuate and make them mad, such cart-loads of perplexities, alterations, absurdities, and wild fancies have they been possest with in the agitation of this point, and discussion of these very words, which as a Reverend Divine saith truly, are clear and easie to a spirituall care

§. I.
Chamier. de
Euchar. l. 6.
c. 1. §. 1.

Dr Rainolds
Medic.

or

John 3.

or mind, it is the carnall fancy that perplexes all, and corrupts the Text, which had been clear, if the water had not been muddied with dirty hands. So *Nicodemus* understands Christ carnally in matter of Regeneration, and talks of entring again into our mothers womb. So the Disciples of *Capernaum* understand that excellent Doctrine of Christ, *John 6.* about eating his flesh, and drinking his blood; of the very Canniball eating of mans flesh and blood: The very antidote he gave them would serve here, *John 6. 63.* *The words that I spake, they are spirit, and they are life, that is, their spirituall meaning is lively, and if we could agree on this, then we should give our selves more to meditate with silence what we have by this Sacrament, and less dispute the manner how; for this heavenly food is given for satisfying empty souls, and not exercising our curious and subtill wits; for it often comes to pass, that curious sisting and disputing too boldly chill all warmth of our zeal, and brings soundness of belief into great hazard.*

Hooker l. 5.
p. 359.Hooker Eccl.
Fol. l. 5. p. 364.

§. 2.
Hooker speaking of Ancients. lib. 5.
pag. 362.

The words have been and are interpreted in divers senses, the most notable I have observed to be five; I say the most notable, for there are more.

1. That Christ is present in this Sacrament by his efficacy and power, to realize and exhibit virtue to, and by the Ordinance, *Nec illo modo se absentat divina Majestas à Ministeriis.* Cyprian. *de Cana*, and other Ancients.

2. That Christ his very body is present with, or in or under the outward elements, as the Consubstantiatists, or *Lutheran* faith.

3. That Christ is really present, but *modum nescimus*, we know not the manner how, and in this dark, some of our learned men spoke of late, to what intent they best knew.

4. That there is a reall turning of the substance of

of Bread and Wine into the very substance of Christs Body and Bloud. Thus the Papists or Transubstantiatists.

5. That the Bread and Wine are Sacramental-ly Christs Body and Bloud, or the memorialls thereof, symbolically representing and exhibiting to the faithfull Christians, himsele, and so, say We

And yet all parties in their difference profess themselves clear, and that they follow the true, naked and literall sense in their judgment. *Chemnitius* that learned *Lutheran* professes, that he imbraceth that sense which holds the true and substantiall presence of Christ in the Supper, which the words in their proper, and genuine, and usuall signification hold forth. The Papist professes, That he hath the very plain letter of the words, and the sense literal; so farre as *Lapide*, I know not whether with more confidence or impudence saith, *That if God ask him at the day of judgement, why he held so, he will confidently say, Tu docuisti, Thou hast taught me.* We are as clear, that we follow the true proper literall sense, and that saith a learned man, *Upon my soul, there is no such turning of the Bread into Christs Body, as the Papist affirms.*

§. 3.

Examen. de Euchar. p. 65. Col. 1.

Vide Lee in Annot. in loc. Dr J. Burges, Kneeling at Sacrament. p. 113.

§. 4. *This is my Body.*

§. 4.

I shall open the words severally, *This is my Body*, about which there is the greatest heat and quarrel.

In the Rite of the Paschall Supper, when the bread was given, there was a solemne signification put upon it, *This is the bread of affliction*, and our Saviour transferring that bread into his Supper, gave a new signification, *This is my Body*; In the first Rite there was no turning the substance of bread, nor yet in this second,

Cameron. Myrobec. in Matth. 26. Scaliger. de Emend. lib. 6. page 536. MoulinBuckler p. 471.

P

For

For our clearer understanding, we must constantly hold these two things :

1. *That Christ gave bread.*

2. *That this bread was his Body.*

First, Christ gave bread to his Disciples at this Supper; for that which he took, which he blest, which he brake, was bread, *He took bread*, and that he gave, saying, *This is my Body which is broken for you*; for the bread was broken as a sign that his body should be crucified; and bread the Apostle calls it after consecration, thrice in this Chapter, *vers. 26, 27, 28.* and *1 Cor. 10. 16.* *The bread which we break*, and *vers. 17. We are all partakers of that one bread*; and he calls it so, not because it was bread before (for he might so have called it wheat; a man might be called a boy, ripe wine verjuice) but because it is so, except all our senses be put out and extinguishd with the bread.

Secondly, This Bread is Christs Body; What body? Even his own naturall body, which is *given for you*, *Luke 22. 19. which is broken for you*, as in my Text; What blood? *Even that which is shed for you*, *Matth. 26. 28. Luke 22. 10.* But how can this be? It's impossible that bread while it is bread, as we have proved it is, should be Christs Body; or Wine, while it's Wine, should be his blood. It's very true, that it is impossible, *Disparatum de disparato non propriè predicatur*; therefore we must seek for a possible meaning, and of necessity conclude with Calvin, *Sacramentalem esse loquutionem*, that it is a sacramentall form of speech, the sign bears the name of the thing signified, as in vulgar, and in Scripture language, for in the Scripture both signs figuratively representing, or Sacramentally sealing, do bear the name of the things represented or sealed, as *Gen. 40. 12. The three branches are three dayes*, *vers. 18. The three baskets are three dayes*, *Gen. 41. 26. The seven ears of Corn are seven years*; the seven kine are seven

ven years, Ezek. 37. 11. These dry bones are the whole house of Israel, Dan. 2. 38. Thou, O King, art this head of gold, Dan. 7. 17. The four beasts are four Kings, Gal. 4. 25. This Agar is mount Sinai. Revel. 17. 9. The seven heads are seven mountains. So in Sacramentals, Circumcision is called the Covenant, Gen. 17. 13. And a token of the Covenant, verl. 11. And a seal of the righteousness of Faith, Rom. 4. 11. The Lamb is called the Paschever, Exod. 12. 21. The Rock was Christ, 1 Cor. 10. 4. and in this Sacrament, *This Cup is the New Testament*. What shall we require further; the form of speech is plain, a child may understand it? And it is without example in all Scripture, that the signe should be, or be changed into the substance of the thing signified; and which is further to be said, The Hebrew Tongue, or the Syriack, in which Christ spake, doth not use in this form of speech any copula of subject and predicate, either is, or signifieth; but sometimes, and not alwayes a Pronoun, as in these places by me cited in the Old Testament; There is no [*is*] nor other Verb, but thus the seven ears of corn, they seven years; the four beasts, four Kings; which when they come to be translated into Greek or Latine, then the idiom of the language requires it, and saith [*is*] The Rock was Christ; and so in the present case, *Hoo lach ma, this bread of affliction*, that is, This is the bread of affliction.

Cameron.
Myrothec. in
Matth. 26.
Moulin. Buck-
ler, p. 478.

§. 5. *This Cup is the New Testament in my Blood.*

§. 5.

I proceed to the next part, *This Cup is the New Testament in my Blood*; or, This is the blood of the New Testament, where the contenders are a little cooler, and must perforce allow a Trope or figurative speech; for the Cup sure is not changed into a Covenant or Te-

stament, nor the Bloud of Christ neither, nor the Wine; The Cup is not put for the Bloud of Christ, for then it would be thus, This bloud is the New Testament in my bloud, a pure non-sense, that Papists cannot save without invention of two bloods, but the cup is put for the Wine; This wine is the New Testament ἐν ᾧ ἡ σωτηρία, ratified in my bloud; The wine represents, and by representation is the very Bloud of Christ, which confirms and ratifies, Gods Gospel-covenant, or the New Testament, bequeathing to believers the Legacy or remission of sinnes in Christ: for that Christ gave wine, and not very bloud in the cup, is that which *Matthew* and *Mark* say, *Matth.* 26. 29. *Mark* 14. 25. I will drink no more of the fruit of the Vine; *Peri Haggephen*, was the word signantly used for wine in the Paschall Rite, The fruit of the vine. That *Climax* and Gradation of *Luther* is pleasant, *The Cup contains the Wine, the Wine exhibits the Bloud of Christ, the Bloud of Christ ratifies and confirms the New Covenant, the New Covenant promisseth remission of sinnes: Therefore the drinking of this Cup, applies, seals, confirms to believers the promise of remission of sinnes.* And the allusion is excellent, as the Apostle observes, *Heb.* 9. 20. out of *Exod.* 24. 8. that *Moses* said, *This is the Bloud of the Covenant which God hath enjoyned you; for all covenant with man fallen is sealed with bloud, that, under the Law with typicall bloud, this, of the Gospell by the very Bloud of Christ; For without bloud is no remission, Heb.* 9. 22. And of this Covenant-confirming Bloud of Christ, this Wine is the lively representation or memorial.

The particulars thus cast up, are summ'd up into this totall, as the sense and meaning of this Ordinance:

§. 6.

First, This bread is my body, this wine is my bloud, as representations and memorials of my body broken, and

Stegman. disp.
51. P. 593.

Cameron. in
Matth. 26. 27.

and my blood shed, figuring and signifying my death and suffering for you; but this is not all, for God doth not feed us with empty shews and void figures only representing, as the footstep in the snow, the foot; or the picture of *Hercules*, represents *Hercules*; This would bring the Sacrament to a *Socinian* emptiness, as a matter of our duty only, not as of Gods conferring any benefit upon us. This is more like the Sign of a Shop, then the Seal of a Deed, and would rather serve the eye, than refresh the soul by eating and drinking, as meat and drink. Therefore

Secondly, This Bread is my Body, This Cup is the New Testament in my Blood, as Pledges, Seals and instrumentall meanes of exhibition, solemnly conveying, though symbolically to the faith of a believer, Christ himself, for union and communion, and the benefits of his death, remission of sinnes; as the pledg confirms the contract, the Seal passeth or conveyeth the Estate, by which we are as truly partakers of Christ Jesus, if we receive by faith, as we are partakers of bread and wine for nourishment. This is a high signification and use, it's full, and rich, and comfortable; and this I prove by that of the Apostle, wherein I rest as a full explication of the phrase in hand, 1 Cor. 10. 16. *The cup of blessing which we blest, Is it not the Communion of the Blood of Christ? The bread which we break, Is it not the Communion of the Body of Christ? Here is Participation, Communion; and he saith, Is it not, Is it not? As a known and received truth amongst Christians, and with this I content myself, as clear and full against all contenders and gain-sayers.*

As for the Ancients, I referre you to a whole Parliament of them, called together, and voting down Transubstantiation. *Crakanthorpe Defens. cap. 73. against that unhappy man, the Arch-bishop of*

Calvin in
1 Cor. 11.

Pet. Martyr.
ibid.
Hooker. *Eccl.*
Pol. p. 359.
Paræus in
1 Cor. 11.

Justin Apol. 2.

Terrul. l. 4.
contra Marc.
c. 40.
Origen.

Greek Fathers
call them
σύμβολα, ἄρ-
τυπα, εἰκόνας.
Dionysius, Ba-
silium, Theodoret

Spalato, who had before his last revolt said, *Omnes Patres*, All the Fathers are against the Reall Presence, but he unsaid it again afterward to his losse. *Justin Martyr* calls the bread *εὐχαριστίας ἄρτον*, Bread over which thanks were given. *Irenaeus* the very same. *Tertullian* and *Origen* prove, That Christ had a true body, against the Phantasticks, because the bread is a figure and signe of a true body. *Hierom* calls it a representation; and *Augustin* is *totus Calvinianus* in the point. There are rhetoricall flourishes, hyperbolies, and high expressions sometimes to procure honour to the Ordinance, or quicken up the Communicants, but in judgement they are with us, *Crakanthorpe Defens.* cap. 73. §. 30. *κοινωνία*, *lingua animarum*, *Chrysost.* hom. 82. in Matth. *sanguinem sugimus*. *Cypr.* de cana, and such hyperbolies, &c.

So much be spoken for the explication of the words, which are so ravelled and perplexed by contrary senses.



· C H A P. IX.

*Of the Inward thing signified or re-
presented in this Supper.*

I. What is presented to the Believer.

NOW we shall proceed to open to you what Christ presents unto and sets before the faithfull in this Supper, and what the faithfull do receive in the right use thereof.

For the first, There is here presented and set before you in this Supper.

1. Christ himself sacrificed for you, with the fruits and benefits of his death, or of the sacrifice of himselfe.

2. The New Testament or the New Covenant, confirmed and ratified by his Bloud, with the contents of that Covenant, *viz.* Remission of sins, and other benefits by consequence flowing from it.

1. Here is Christ himself sacrificed for you, with the fruits and benefits accruing from his death, presented and set before you. The efficacy of his Body and Bloud is not all that is here presented to be received, as is confessed by the true Protestant Churches of our Confession, but first and principally Christ himself; as the influence of heaven is in plants, beasts, men, but there is

§. 1.

Hooker Eccl. i
lib. 5. pag. 350.

is not such a thing only here set forth, but a Divine and mysticall Union with Christ himself; for here is a participation saith the Apostle, of the Body and Bloud of Christ, who is exhibited, as really and truly present, not opposing reall to spirituall, but to chimericall or phantasticall; nor intending his presence in the Elements, as contained in them, but to the faith of the receiver, who hath union with him. The very Body and Bloud of Christ, that Body which was fastened to the Cross, that Bloud which was shed, was a Sacrifice, as offered up to God; is meat and drink, as offered unto us: and therefore our Divines say, that Christ is truly and really, but yet spirituallly, given to us, as he was given for us. *This is my Body which is broken for you, given for you*, saith the Text, and that which was given for you, is given to you: He was given for you in the Sacrifice, he is given to you in the Sacrament, with those blessed fruits and benefits that flow from his Death.

Peter Martyr
in 1 Cor. 11.

24.

Calvin in
1 Cor. 11. 24.

§. 2.

2. Here is presented to you the New Testament, a Covenant ratified and confirmed in his bloud, with the benefits and priviledges thereof. It is called New, either from the excellency of it, as the word New sometimes signifies, or for the durableness and perpetuity of it, as the Apostle explains it, *Heb. 8. ult.* in opposition to the Old made with *Israel*, which was to determine and vanish away as to the form of dispensation. This Covenant is, *That God will be our God, and we shall be his people: That he will forgive our iniquities and remember our sinnes no more, &c.* and the Bloud of Christ is the sanction of this Covenant, for without Bloud is no remission; the Bloud of Christ is the Seal which ratifies the truth and validity of this Covenant: The Wine in this Sacrament represents that Bloud of Christ, and is not so properly a Seal confirming the Covenant in it self, as conveying the comfort and participation

Cameron. in
Myroth. Mat.

25.

ticipation of it unto us; or if you will, it is a Seal of Remission of sin to us, which is an Article of the Covenant that is sealed by the Blood of Christ, and therefore it is said, *This is the blood of the New Testament which is shed for many, for Remission of sinnes.*

And so you have here presented to your Faith Christ himself sacrificed for you, the New Covenant confirmed by Christs Blood shed for the pardon of sinnes, which are the highest and most glorious things of Gods gift to mankind, who hath in the dishes of this outward Sacrament set before you such good cheer to feed upon, as all Sacrifices under the Law, and Feasts were but the meer shadows of. Take heed of thinking meanly of the furniture of this Table: God hath no better provision to set before a sinner, than his Sons flesh and blood, and his Covenant of grace sealed and confirmed. Our Socinian likes not this, that word, *My Body broken for you, my Blood shed for remission of sins,* makes him bestirre himself to turn off the body broken to the bread, and the blood shed to the Wine: and so you see two extreams, the Papist turns bread into Christs Body, and Wine into Blood; the Socinian on the other hand, that which is spoken of the body puts off upon the bread, and that of the blood upon the wine, that the death of Christ might not be a proper Sacrifice for us.

§. 3.

§. 4. *What the faithfull do receive in the right use of this Ordinance.*

§. 4.

What the faithfull do receive in the right use of this Ordinance? and this is easily answered: For as guests at the Table receive the meat and drink set before them, so having seen what God presents to them, we shall easily finde what they receive at this Table, and that is,

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1. The

1. The faithfull communicant receives Christ himself, or his Body and Bloud : Faith is a receiving of Christ himself; we cannot receive the benefits that come by him without receiving of himself; as in Marriage the consent is, *I take thee*, not *I take thine*; and yet this is consequent, upon that, our union with Christ is strengthened and more closed; and this union with Christ is one of those great mysteries, *Eph. 5. 32.* resembled by man and wife, who are one flesh, though a thousand miles asunder; and as she is under covert, and free from arrest of Law for debt, so a believer by his union with Christ is under coverture, and the curse and condemnation of Gods Law cannot touch him: or as members knit, or branches united to the tree, receive influx of life and spirits from the hand and root, so Believers united to Christ by his Spirit receive influences and spirit and life from him by virtue of their union, *I in them*, saith Christ, *John 7. 23, 26.* The inhabitation of Christ in his people, seems to be exprest by their eating and drinking of his body and bloud spiritually, and that inhabitation cannot be without a presence of him; such as his inhabitation is, such is his presence, both reall, and yet both spirituall; he dwels in our hearts by faith, *Eph. 3. 17.*

§ 5.

2. The faithfull communicant receives the confirmation of that Covenant which is his only comfort. He takes hold of the Covenant by the Seal of it, the Bloud of Christ, the severall articles whereof, as that God will be our God, and that in Christ, he will forgive us all our sinnes, &c. are particularly sealed up for our better evidence and peace and security, that we may be enabled to make a personall and particular claim of the benefits and priviledges of it, which are called *The unspeakable riches of Christ.*

§ 6.

And from hence, *vers. 12.* the receiving of Christ himself, and of the Covenant made in Christ and confirmed.

confirmed in his blood, doth follow that which is usually said to be the benefit of this Sacrament, the strengthening, refreshing, sustentation of the soul by those graces, comforts, hopes, which flow by consequence from Christ or the Covenant, so that whatsoever a man may expect for bodily strength or reparation from bread and wine, the like he may expect from Christ or the Covenant for his soul; life maintained, graces quickned, deadness enlivened, resolutions enabled, hope erected, faith strengthened, lusts subdued, which follow by consequence upon our union with Christ, and our interest in the Covenant, in the sense of which when a Christian walks, he is in a good frame and posture of spirit.



CHAP. X.

A four-fold Exhortation from the premisses.

From what hath been said upon this point, I would possess you four things.

I. That you hold fast and stick to the true sense and right meaning of these words, *This is my Body, This is the Blood of the New Testament*, which hath been so perplexed and depraved by superstition, and the vanity of humane inventions, especially since the rise of the Schoolmen, whose itch of Disputation hath bred such a scab, that there hath been left no soundness in the

§. 1.

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place;

place, which hath been tortured with such Convulsions, Distortions and Absurdities, that the sense, which to a chaste and simple ear is easie and smooth, hath been ravelled into knots inextricable; and this Text of all other hath suffered infinite injuries, and been made the stage of impudent fooleries, which have brought and buried out of sight the true meaning of them, and made our Saviour that used to speak vulgarly and easily, to delude the senses, amuse the reason, *non plus* the faith of sober Believers. And though it be truly said, The sense of Scripture is the Scripture, and that the right understanding of these words, carries you in a right line, to the nature, use and benefit of this Ordinance, yet let me say this more to you as English men, That the true meaning of them hath been conveyed to you by the blood of your own Martyrs, who in Q. Mary her dayes, were most of them put to the test upon the point of *Reall presence of Christ in the Sacrament*, and bare witness against it; and I do believe that if Popery do ever make another attempt upon you, it will play upon you with his battery at his place.

§. 2.

§. 2. *Extreams about Christs Reall presence, and the middle way held by the Churches of our Profession.*

The Churches of our Confession have warily and justly avoided the extreams on both sides.

1. The first extream is that which some did fear in *Zwinglius* and others at first, and yet it is unjustly charged upon us by many, *viz.* That the Sacraments are *слова обману*, naked signes, empty figures and shadows, meerly representing the death of Christ, as the Picture of *Hercules* resembles and represents *Hercules*; which we disclaim, and leave it to Socinianizing spirits, and other Levellers of Divinity; for we are taught that Sacramentall signes are more than meer representing signes,

signes, being Seals which do confirm and make over unto us the spirituall benefit which they represent and exhibit : altho they are signes which God commands us to use, and in their right use he conferres upon us the benefit, as the Seal passes a Right to the Estate promised and conveyed, as the Apostle saith, *Rom. 4. 11. He received the sign of circumcision, a seal of the righteousness of faith*, and *1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* not representation, only, but communion or participation also ; for the picture of a loaf of bread feeds not the hungry, nor doth the Ivy-bush refresh the weary ; and therefore there is not only a representation of the body of Christ broken, by the breaking of bread, but *Take and eat and drink*, which denotes participation of the body and blood of Christ:

2. The other extream is twofold : 1. That the very body and blood of Christ is, as it were, moulded up with the bread and wine, or hidden under them, which is the sense of the Consubstantiatists or Lutheran Churches ; and this, though it be too gross an opinion, yet is not liable to so many monsters, and incomprehensible absurdities as the other, which is, 2. That the bread and wine cease to be, and are avoided, being turned or changed the substance of them into the very substance of the flesh and blood of Christ, which is hidden under the *species* or outward accidents of bread and wine ; a monstrous Paradox, holden stily by the Transubstantiatists or Papists.

The middle way holden by the Churches of our Confession, is, That the outward Elements do represent as Signes and exhibit as Seales and morall Instruments to the faith of the receiver, the very Body and Blood of Christ sacrificed, as spirituall repast for our souls and

spiritually given and taken, but that they continue not as incorporated with them, nor are converted into the very naturall Body of Christ, as locally or corporally, there to be received by the mouth of the receiver.

We hold a difference or change of bread and wine blessed, but it is a change of signification not of substance, a relative change, not reall, a change in regard of use and esteem, not of their naturall substance, as the wax, now a Seal to a Conveyance is wax still, but not a Seal, not of that value till now; all the Rhetoricall flowers used by the Ancients reach no further; if they do, we cannot keep them company. We hold that the Body and Bloud of Christ is really, that is, truly exhibited and present to the faith of the receiver; and we might express the reall presence, as reall is opposed to imaginary or chimericall, were it not for caption and mis-understanding; none of ours denies the Body of Christ to be really, though spiritually eaten by a Believer; nay it is *immutum axioma*, whatsoever is eaten, in that it is eaten, it must be present; no man can eat a thing that's absent, but the present with or under the Elements is one thing, and the presence to the soul and faith of a believer is another. We know no union of Christs Body with bread and wine, but with his Members, which is reall and mysticall, not reall and corporall; therefore Christ saith, *Take eat*, before he say, *This is my Body*, as if it were his Body to their faith, not as in the outward Element.

§. 3.

§. 3. *Arguments for the Protestants sense of the words,*
This is my Body.

For attestation of this sense, many Arguments may be mustered up together.

1. Compare one part of this Sacraments with the

the other : *This Cup is the New Testament in my Bloud*, that is by Metonymy, the Seal of the New Testament, but not the New Testament it self : so, *This my Body*, that is the Signe and seal of it, but not it self.

2. Compare the one Sacrament of the Gospell with the other. In Baptism the water is without reall alteration, so here the bread is bread, the wine is wine, not changed into flesh or bloud.

3. Compare the Sacraments of the Old Testament with the New : Circumcision is the Covenant because the Sign or Seal of it, the Lamb is the Pasleover because the memoriall or signe of it, so the bread is my Body, the Wine is my Bloud in the same form of speech.

4. The Language in which our Saviour spake, had no other property of expression, there being no word for [*signifie*] but [*is*] in stead thereof, as Learned men say ; and its certain the Scripture in both Testaments, Hebrew and Greek, uses the same form in a hundred places, giving the name of the thing signified to the signe, as hath been shown, as *the seven ears of Corn* are seven years. The dry bones are the house of Israel. The seven Candlesticks are seven Churches, &c.*

5. The words, *This is my Body*, are not proper in the Lutheran sense, no more then to say, *This Cloak is Peter*, because *Peter* is in it : nor in the Popish sense, except the Body of Christ be there before the words be pronounced, *This is my Body*, which should rather be thus, *Let this be my Body* ; as God said, *Let there be light*, not, *This is light*, for it was not light before.

6. The spirituall benefit which is eating and drinking Christs Body and Bloud by faith, is no less in our sense, than if there were his very flesh, for Christ
faith,

saith, *The flesh profits nothing*, John 6. and the Papists hold that the eating of Christs flesh by wicked men profits nothing, except besides the Sacramentall, there be a spirituall feeding upon Christ, which we affirm.

7. The Apostles understood these words as we do, and as the Hebrews had ever understood the same expression for form in the Old Testament, else they would have been amazed and startled at it, and have asked some question as they were inquisitive enough in lesser matters, but they saw Christ sit at table, and eat and drink first himself, and therefore could not be ignorant of their meaning.

8. The Capernaite Disciples, *John 6.* having taken offence at those frequent expressions of eating Christs flesh and drinking his blood, understanding them carnally, were answered by Christ himselfe, *The flesh profits nothing, The words that I speake are Spirit and life*, as if he himself would give the interpretation.

9. The Apostle thrice in this Chapter following calls it still bread after consecration, as also in the Chapter foregoing; and surely he that never before did, would not delude the senses of his Disciples in this Ordinance; and himself calls it wine too, *Matth. 26. 26. I will not hence forth drink of this fruit of the Vine*, which is the Periphrasis usuall among the Jews for Wine.

10. The remembrance of Christ, the *showing forth his death till he come*, do import the absence of his Body, which the Scripture tels us, ascended into Heaven and there is contained. In lieu of his corporall absence he sent the Spirit to abide for ever as another Comforter: Memorials and monuments are of things absent.

11. For the Ancient Fathers they prove against the Marcionites, that held the Body of Christ to be meere-
ly

ly phantasticall, That it is substantiall, because the Elements of bread and wine are substantiall, which was no good argument, it only the accidents or shadows of the Elements do remain; and all along downwards they call the outward Elements, symbols, types, figures, signes of Christs Body, untill about the year 1215. when subtil and superstitious Disputes grew hot about the presence of Christ in the Sacrament, which occasioned *Innocent* the third to introduce both name of Transubstantiation and thing, not before openly heard of, and so as a Decree of the *Lateran* Council, vented it as a point of faith, since which time the Council of *Trent* hath confirmed the Decree, and the word, as most fit and proper, which are the rotten, yet the best props upon which Transubstantiation doth stand at this day, being upon the first birth of it, as I said even now, opposed by the *Waldenses*, and afterward by *Wicliff*, and those that followed them, and shall be opposed by all Orthodox, till that Dagon fall.

Forbes p. 561.

Sess. 13. ca. 4.

Forbes p. 609.
col. 1.

§. 4. *Why the Error of Transubstantiation is to be rejected with utmost detestation.*

§. 4.

II. To reject with utmost detestation the impossible and incomprehensible Errour of Transubstantiation, and corporall presence, by which Doctrine a silly Priest doth that which all the Angels cannot do, and that is, Make his Maker, as they call the Host; and people do devour their God, and yet they justify it by Gods omnipotency, that God is able to effect it, which is no better an argument than the Turks may justify most of the fooleries of their Alcoran by. There are two grounds for the rejection of this abomination.

1. The Idolatry and Sacriledge which doth ensue upon it, and that is the adoration and worship of the Host, a piece of bread, and the mutilation or maiming

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of the Sacrament by bread only, and the propitiatory Sacrifice of Christ himself in the Mass, who was once only offered up to God upon the Cross, all which are the issue of this Errour.

2. The monsters of contradiction and absurdity to sense and reason which follow thereupon. It was begotten by feigned miracles and fabulous Legends, and is the mother of blasphemies and inextricable absurdities, which set faith it self on the rack, and which though they would seem easily to blow away, yet by their stragling it appears they strive with that they cannot master. The point of Consubstantiation hath brought forth a grand absurdity, maintained by some *Pseudo-Lutherans*, the Ubiquity of Christs Body in all places.

But this of Transubstantiation supasses all, as I shew thus,

1. Suppose Christ sitting at the Table with his Disciples, and eating this bread and drinking this cup first, as the custom at the Paschal Supper was, and as the Papists generally, and the Fathers hold, and we deny not, because the Scripture seems plain for it, *αὐτὸς ἤπιε, Mat. 26. 29. Henceforth I will not drink of the fruit of the Vine*; supposing, I say, this, How is it possible or imaginable that he should eat himself? or how can he sit at table, and yet be in the mouths of his Apostles? Was he at the same time in his Apostles mouths or stomachs, while he sat and rose from table, and discoursed those three Chapters of *John 15, 16, 17*? or while he sweat that bloody sweat in his Agony in the Garden, &c. a monstrous impossibility!

2. It's impossible to make that which was before existent and in being: Can a father beget a son that is already begotten? Can an Architect build a house that is already built? Can the body of Christ, which is before the conversion of the bread, be made or produced by the turning of bread into it? Can he that was concei-

ved

ved by the holy Ghost, born of the Virgin be made by pronouncing of four or five words? If ever defusions were strong, these are, *Nam factum facere & factum infectum facere*, are equally impossible.

3. They say that the substance of bread and wine is avoided, and that only the accidents remain, so that there is length and nothing long, breadth and nothing broad, thickness and nothing thick, whiteness and nothing white, moisture and nothing moist, sweetness and nothing sweet, that is, a long, broad, thick, white, moist, sweet Nothing. The Priest pours out nothing but lines and colours, when he pours out the wine, for these accidents of bread and wine are not in the bread, because that is avoided and vanished, and they are not in the Body of Christ, as themselves say, and yet it is plain this bread and wine do nourish the body, and is the body nourishable by meer accidents? Can there be a plainer contradictions?

4. Can the same body at the same time have his just dimensions, distance of parts, symmetry, proportion, as the Body of Christ hath, and yet not have these, because all parts? yea the whole Body of Christ, say they, are in one and the self same point or crum of bread.

5. Can the Body of Christ which is much greater be wholly contained in a wafer or piece of bread, in his full dimensions, and that as many times as there are points, crums, drops in the bread or wine?

6. Can the bread be turned into the very Body of Christ, and yet not any thing of that bread become any thing of Christ, nor the matter nor form nor accidents of bread be made either the matter or form or accidents of Christ?

7. Can the same thing, as Christs true Body, at the same time be wholly above it self, and wholly below it self, within and without it self? can it be moved, and yet be still? be carried from one place to another, and

yet not move? be brought from heaven to earth; and yet not come out of heaven? who then can assure me that when he hung upon the Croſſe, he was not walking ſome where elſe, crucified and not crucified, eaten and not eaten, alive in one, dead in another place, as in caſe the Apoſtles celebrated this Supper while Chriſt was in the grave.

8. What diſhonour do theſe men render the Body of Chriſt obnoxious unto, to be eaten by wicked men, by brut creatures, by mice, by other vermin, to be caſt into ſome unclean place? for ſo long as the form of bread remains, ſo long the Body of Chriſt is there, though it be in the mouth or belly of a mouſe, ſaith *Hales* and the reſt of the Schoolmen, who do one where or other acknowledge the moſt of theſe monſtrous abſurdities, and go about to heal and ſalve them. I ſurceaſe from raking further into this ingratefull ſink, whole name Tranſubſtantiation is but of yeſterday in compariſon, and which diſhonours the Body of Chriſt into a monſter, deſtroies the nature of the Sacrament, and fills the world with dreadfull contentions and broils; and let us but obſerve, 1. What grievous impositions the Romaniſts lay upon the faith of them that are devoted to her communion. 2. What contradictions and abſurdities the common people do ignorantly and implicitly believe. 3. What ſtrong deluſions even to believe lies God gives up Learned men unto, that reſuſe the ſimplicity of the truth for intereſts and politick ends! 4. What a mercy of God it is to deliver us from that tyranny, which leaves us no other choice, but to ſwallow and digeſt ſuch impoſſible things, or to be ſacrificed in flames; and the Lord forbid the re-entrence of that Religion among us, which in all likelihood will coſt us our ſouls or our lives.

§. 5. III. Having paſt the moſt rugged and craggy part of my way, now we ſhall have a ſweeter and ſmoother way;

way ; and the third thing that I commend to you is, To keep fixt your eyes and hearts upon the inward of this Sacrament, which Christ himself doth anatomize and unfold to you, saying, *This is my Body, This Cup is the New Testament in my Blood*, teaching all Ministers to explain the outward Ordinance what it means, and all Communicants to set their hearts upon it; for as the Parchment and Wax are little worth, but the Estate conveyed, so the Bread and Wine do but convey by their use, the Body and Bloud of Christ, and the Covenant of grace and peace confirmed unto us; and as we use to search and pick out of every corner of the shell that's broken, as of a Walnut, the kernell that is in it, so we should study the marrow and kernell of this Ordinance, to lose the sight and use of nothing here presented. God loses honour and praise, and we benefit and comfort, when we look not to the inwards of an outward Ordinance, especially when Christ himself and all the great and capitall benefits that accrue by him, are not only represented but confirmed, and to be participated. They that look upon a meer representation of Christs death in this Ordinance, reduce it to a pretence or shadow, and look for too little, for it's a fealing Ordinance: They that look for his very Body to be eaten, look for too much; we may expect from Gods institutions the grace or benefit which God appoints them to exhibit, and in the way wherein he so appoints: Then have we the benefit of his death, when we have him; Calvin in
and here is offered to you not the benefit only, but the I Cor. 11.
Body in which he suffered; his body was a Sacrifice, here it is spirituall food, we feed upon that Sacrifice as the manner was; the Covenant was confirmed by his Bloud, here we feast upon it; the bloud was shed that he might reconcile to God, it's drunk that we may be partakers of that Reconciler, and that reconciliation.
He shall confirm the Covenant with may, is Daniels

phrase, *Dan. 9. 29.* The memoriall we celebrate, the benefit we participate here, and the great Question, *whether I have remission of sinnes*, whereat we stick, is here answered to a doubting soul, that believes in desire, not in comfort, as sure as God can devise by outward Ordinance. The Word answers that question by description of qualification of the person, a Believer: The Spirit answers it by witnessing and sealing it up to our spirits that we are children: The graces of Regeneration do answer it, as fruit doth to the life of the tree, by demonstration: This Sacrament answers it by exhibition and offering Christ to me that I may appropriate him, for the blood was shed for you, saith Christ, *Luke 22. 20.* for you that take and eat and drink.

§. 6.

VI. The Communicant should be one that seeks union and communion with Christ; for he that is not a Jew inwardly, eats but outwardly. *Foris non intus, dense non mente*, as *Austin* expresses: the inward of Ordinances are enjoyed by them that inwardly are Christians: the Covenant is sealed to them that come to the terms of that Covenant: those that bring inward graces receive inward benefits: *Sed de hoc plura.*

CHAP.



C H A P. XI.

*Of Christs Mandate or Charge for
the Celebration of this Ordinance
in Remembrance of Him.*

I C O R. II. 24, 25, 26.

*This do in remembrance of me. This do ye, as
oft as ye drink it in remembrance of me. For
as often, &c.*

SO much be spoken upon the outward part of the Sacrament of the Lords Supper, the Elements and Rites : He took bread, and giving thanks he brake it, and gave it : Likewise also the cup after Supper. And so much also touching the Kernell and Marrow of the Feast ; *This is my Body broken for you : This Cup is the New Testament in my blood.* And now having past through our thorny and perplexed way, encombred with adversaries, through whom we must fight our way, we are come into a fairer and clearer road, as into a champain, not so much infested with enemies and Disputes : For whether it be that a practicall conscience be easilier satisfied then a subtrill wit, or that the devill doth

S. I.

doth most labour to corrupt our intellectualls, that so at once he may corrupt our worship and our moralls; or whatsoever the reason be, there are more wranglings and Disputes raised about speculative and theoretticall Points, than about matters of practice or morall obedience.

These words contain our Saviour his mandate or charge for the celebration of this Ordinance, together with the end whereunto it serves: *This do in remembrance of me: This do as oft as ye drink it in remembrance of me. This do ye*, there is the charge: for remembrance of me, there is the end. None of the Evangelists have these words but *Luke* only; out of whom either our Apostle takes the words, or at least symbolizeth with him, making them or rendring them as part of Christs own words (spoken by himself at the first Institution and Celebration of his Supper; and which you may observe, the two Elements Bread and Wine taken and received, though they have distinct significations, Christs Body broken and his Blood shed, yet they meet as two lines in this one point. *The remembrance of Christ. This do in remembrance of me*, is spoken of eating the bread, *vers. 24.* *This drink in remembrance of me*, is spoken of the cup, *vers. 25.* The use of both the signes makes up but one memoriall of Christ once dying, once sacrificed up to God for us; and I shall take up the words in this one Point,

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The Lord Christ hath left it in charge and commandment, that his Church or people should celebrate this Supper for a remembrance of him. Or if you will, read the words thus, εἰς ἐμὴν ἀνάμνησιν, for my memoriall, or for my commemoration. What impression hath the dying charge or commandment of a Testator upon his children or executors! Christ builds a monument for himself before he die, plain and simple to the eye, but a lasting monument that must continue till he come again,

gain, *vers.* 26. One of the seven wonders of the Hea-then world was *Mausolaum*, a Monument or Tomb. The goodliest monument which distinguishes and beautifies the Christian Church, is this of Christs own erecting, his Memoriall. The second Temple built after the captivity of *Babylon*, was farre inferiour in outward magnificence and splendour to the first, built by *Solomon*: and the Jews observe five things to be wanting in the second, which were in the first, as the Ark, &c. yet God promiseth, *Hag.* 2. 9. *The glory of this latter house shall be greater then the former, because Christ the desire of all Nations should come, and fill it with glory,* *vers.* 7. And shall not the presence of Christs Body and Bloud in this Sacrament excell in glory, all the typicall glory of Sacrifices and Sacraments of the Law? They were but shadows of him that should come, this the memoriall of him that died and is alive. The particulars comprehended under this Point are these:

First, There is a command and charge in the words, *Do this*, it is more then a Warrant which gives authority, it's a Command that requires duty: It is more than a Command, it is a Charge of a dying Testatour or Saviour, laying an injunction upon his Church to *do this*. For both Sacraments of the Gospels we have the word of command: The *Baptizate*, *Go and Disciple all Nations, baptizing them*, is the word for Baptism: *Hoc facite, This do ye in remembrance of me*, is the word for the Supper. There must be in a Sacrament, First, An outward Element. Secondly, A word of promise. Thirdly, A word of command to use it to that end, as none but the supream power hath authority to stamp or coyn legitimate and currant money; so none but God can institute and make a Sacrament. The Sacraments are parts of Gods instituted worship, standing by positive appointment of God,

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The eating and drinking of bread and wine in their naturall being or use, are no more memorials, symbols and pledges of Christs Body and Bloud, than the form of a Serpent in bras, of healing those that were bitten with fiery Serpents; no man can authoritatively institute a Sacrament, or prescribe to God any part of his worship, *I have received of the Lord*, saith the Apostle *that which I delivered also unto you*, and the reason is good; He only can make a Sacrament, who can make good the promise or grace thereby represented and exhibited.

§. 4.
Janf. Harm. in
Matth. 26.

Gerard Harm.
cap. 171.

Secondly, The charge is to *Do this*, that is, to celebrate this Supper: Christ limits and confines us to this, as God did *Moses*: See thou do all things according to the pattern shewn thee in the Mount; If we vary from the pattern there lies a *quis requisivit* against us, *Who hath required this at your hands?* So God checks our inventions and superstition in creating will-worship, by adding or detracting, as we may not coyn so neither wash or clip, or embale that which is stamped by the Lord; *τοιο ποιον*, referres to that which went before, Eat this blessed and broken Bread, the next words explain it, *Do this as oft as ye drink it* principally it relates to the actions of Communicants; *Do this*, that is, *Eat ye, Drink ye*, and consequently to the actions of the Dispenser or Minister, *Do this*, that is, *Bless ye, Break ye*, which are antecedent to eating and drinking, and so all the externall rites or actions of this Sacrament may come under the command, *Do this*; but we may not stretch the *τοιο ποιον*, to *accessories* and circumstances appendant, not to the upper room, nor to the night after Supper, nor to the gesture of discubiture; for neither the injunction of the Pasleover did in after times extend to all the circumstances used at the first Pasleover in *Agypt*, as the *Hibrew* note. The Papist seems to espie here

here some glimpse of proof of the reall Sacrifice of Christ in his Masse, from the word here used *Facite*, which in Latine sometimes signifies to sacrifice or offer, and so it doth with an ablative case, which is not here but the thred is too fine to hold, for if the word signifie so somewhere, it is not consequent that therefore here; where the word *Facite*, *Do this*, plainly limits it to the actions of the Communicants, as I have said. The Ordinances of God are most powerfull and proper, when they are themselves pure, plain, naked of all humane disguizes or embellishments, and therefore I bespeak all Communicants, Ministers and People, not to study how to add more glory or gracefullness to this Ordinance, as they suppose, but to rest in, and submit to that which we find in Christs example, or first original, and suffer your selves to be limited to do this, *Do this in remembrance of me.*

S. 5.

S. 5. Who are commanded to receive this Sacrament.

Thirdly, This charge or command, *Do this*, is given to the Church, the Saints, Disciples of Christ. It is true, the Apostles only were present at Christs first celebration, *He sate down with the twelve*, saith the Text, and so the command was directed to them only; But how? Not to the Apostles as Apostles, but as Communicants, as representing the Church or People of Christ, or to the Apostles as Dispensers of, and to them as receivers of it; For when Christ said to the Apostles, *Go and baptize*, *Do this in remembrance of me*, he intended not that either Sacrament should die with him, but from them continue in succession of all times, therefore *Do it in remembrance of me*; they received it in anticipation of his death, but it was to endure as a memoriall of it, as the Paschever-Lamb was first eaten in *Egypt*, or slain before the destroying Angel passed through the Land, but intended for a

Lucas Burg. in
Evang.

memoriall for ever in all generations, till Christ came, and therefore the Apostle here delivers it to the Church of *Corinth*, the very institution of Christ is deliver'd to this Church, and the use of it enjoy'd to them, and all Churches till he come again, *vers.* 26.

When I say it is a command given to the Church, or to the Saints, I mean, that it is an inner commandment, an inner Ordinance, (as there was inner Ordinances in the Temple) for Church-members and Disciples. The command of hearing the Word is given to all. The commandment of being baptized is to believers, as a Sacrament of their initiation or entrance, or admission. To make a Disciple, and to baptize one, seems to be put for the same, *John* 4. 1, 2. but this commandment, *Do this*, lies more inner yet, it appertains to them that are Disciples already, or Church-members, which was signified in the ancient Christian Churches by the baptistery or font at the Church-door, and by the Table *intra Cancellis* within the Chancel; so in the Pascheover, a stranger was not admitted to the Pascheover, but when he was circumcised, then let him come near and keep it, *Exod.* 12. 44, 48. *Let him come near*, saith the Text, for it is an inner Ordinance, and the Communicants must be such at least, whom the Apostle calls *ἐν ἑσθῇ*, *1 Cor.* 5. those that are within, for here is that inner fellowship and communion of the Saints and Members of Christ exercised and professed. This then is that peculiar and most inward command and priviledge that appertains to an inclosed company; it is a pasture inclosed, not a common; Here Christ holds a more familiar presence and fellowship with his peculiar people, to whom he vouchsafes an interiour admission; Shall not we then keep this charge, and and observe this commandment; and enjoy this priviledge properly belonging to Disciples? Oh it was this that made Christians of old, when they were for their sinne

sinne debarred and excluded, so cry, weep, lament their sad case, that they should depart as it were from the presence of their Lord, and stand aloof in the court that had been admitted into the parlour or chamber of presence; and for those that were in the school of catechism, called *κατηχηματις*, it was the utmost end to which they did aspire, and for which they waited a long attendance to be admitted to this communion, and then properly called *σφαις*, this was the highest form.

§. 6. *The End of the Institution and Celebration of this Ordinance.*

§. 6.

Fourthly, The end wherefore this Ordinance was instituted, and is celebrated is for the remembrance of Christ; for it is *μνημονον*, a memoriall of that great, that universall Sacrifice, Christ Jesus; Memorials of dying friends, though plain are precious, and of great account with all men, being kept amongst their *καυτητα*; or esteemed treasures, and we may see how little Christ receded from the intent of the Passeover, which was a memoriall of the Hebrews deliverance in Egypt, Exod. 12. 14. and transferr'd to a greater memoriall of himself, by whom is wrought a greater and more universall deliverance of the Church. The day of the Jew's Sabbath was changed to the first day of the week for celebration of the resurrection of Christ, and so the creating of a new Heaven, and a new Earth that day. The paschall rite of the Jew was changed from a memoriall of their deliverance from Egypt into a memoriall of the death of Christ, by which we have a greater deliverance; Their Passeover was to be observed by them in their generations for ever, Exod. 12. 24. and our Spper is an Ordinance to be observed by the Gospell-churches for ever; Their ever was Christs first coming, our ever is till he come again; It's twice re-

peated, *For remembrance of me*; both the eating of the bread and drinking of the wine are but one memoriall, which is the *ἡ ἐργασία*, or busines of this Ordinance; All Churches and Christians could not see the Lord dying, for he died by once, and therefore they have a glasse or representation of that death, which as it is alwayes in the efficacy and effect, so it might alwayes live and be fresh in our memory. The commemoration of that Sacrifice which never is, never needs to be repeated, is repeated often in this Sacrament, and this Sacrifice of Christ as it was promised and prefigured in old Types and Sacrifices, so was it performed once in truth upon the crosse, and is often celebrated in this Sacrament of memory.

This memoriall is solemn, this remembrance must be practicall.



CHAP. XII.

Of doing this in Remembrance of Christ; The Properties of this Memorial.

- S. 1. **I**Ts a solemn memoriall instituted by Christ himself; Great deliverances have solemn commemorations, such was the Pascheover, the feast of *Purim*, the *Encania* or feast of Dedication; Great victories, have their dayes of Thanksgiving; great deliverances, benefits; Benefactors are honoured with solemn memorials;
private

private remembrances which every man may agitate in his own minde are too low expreffions of publick, and eminent, and univerfall benefits, therefore Chrift will fet up his own monument, and ordain a folmn Ordinance for remembrance of himfelf, to be obferved by all that have his memory, and it is one of the great Sea-marks of the Church of Chrift, he did not fet up anniverfaries or feftivals for his Nativity, Circumcifion, Afcenfion, &c. which the Churches in after-times obferved, but he did fet up in grofs this follemn memoriall of himfelf, and that is principally of his death; His death I fay, *For ye ſhew the Lords death*, verſ. 26. And why? Becauſe his death is the expiation of fin, therein was made the Sacrifice of Atonement; Redemption, Reconciliation was made thereby, the Covenant confirmed, the love of God to man demonſtrated, the juſtice of God for ſin exemplified, the foundation of our righteousneſs, hope, peace and victory laid, the fullneſs of merit, the mirrour of mercy, the admiration of Angels, the center of all Chriſtianity, and the ſumme of all Scripture-types, Prophecies, Promiſes, the moſt admirable of all the works of God that ever were; and indeed all that can be ſaid, and more then can be ſaid was here to be ſeen, and is here to be remembered.

Secondly, This remembrance of Chrift muſt be lively and practiſall; There is a naked, hiftorically, theoreticall remembrance, a review of the *Species* or *Ideas* formerly imprinted in the mind; So *Absolom* is remembered in his Pillar, and *Lor's* wife in her Pillar of Salt, meerly hiftorically; and there is a practiſall remembrance, which connotes affections fruitfull effect, and ſo in common ſpeech to remember is to requite good or evil, and in Scripture-phraſe, God remembers our finnes, our ſervices, when he puniſhes or rewards, *Remember me, O my God, and ſpare me,*
Nehem.

Nehem. 13. 22. with infinite the like. Our remembrance of Christ in this Supper sets a work all that is within us; Our sorrow for sinne, as *Peters* remembrance of his words, when the Cock crew, *Mark* 14. 72. *He wept bitterly*; our faith to believe in, and receive him, so *Psal.* 20. 7. *We will remember*, that is, *trust in the name of our G d.* It sets on work our thanksgiving, for so great a benefit engages resolutions, blows up the coales of love, fills with admiration. What would the sight of Christ bleeding on the cross for us, groaning under our sinnes, have wrought on a tender heart? The same, as farre as a reflection can work (which is weaker than the direct *Species*) should be the temper of our hearts, when we see him and his death personated, and acted in this Sacrament; here we see him dying, paying our ran-some: Oh the dreadfull example of Gods justice upon sinne! Oh the sweetest example of Gods mercy to a sinner, actually acting their severall parts in this spectacle of Christ represented to our faith, as yet hanging on the Cross; the Lamb of God is as yet smoaking upon the Altar, which takes away the sins of the world: if you feel not your remembrance of Christ, it's nothing; If you exercise only wit and invention, it's barren, but the exercise of affection is the best commemoration; He that brings sin hither as bitter herbs, shall be sweetly refreshed with Christ our Pascheover.

§. 3.

§. 3. *To whom this Remembrance is made.*

Quest. To whom is this remembrance made?

Answ. 1. We make it unto, and within our selves, whetting upon our hearts the fruit and benefit we receive from him, and the torments and pains he endured for us.

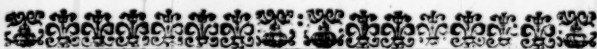
2. We

2. We make this remembrance to others, to all the world, by our solemn profession of Christ and his death, as that we stand unto for remission of sinnes, and acceptation with God. Let the Jew or Infidel laugh at us for trusting to a crucified Saviour and memorizing him in a piece of bread and cup of wine. It is our joy and triumph, we live and hope to die in, and if need be, for this profession.

3. We make this remembrance to God, we set before him the Sacrifice of his own Sonne, and put him in mind by him to be mercifull to us, we inculcate the death of Christ to God, and set before him these monuments, we say and pray, *Lord remember that Sacrifice which we here remember: If thou remember our sinnes we will remember thy Christ; pardon us in the name of that Sacrifice, which we commemorate, and make mention of before thee.* And this is the reason why the Ancients so often called this Ordinance a Sacrifice, which Chrysostom recalling himself, saith, *μάρτυρ δὲ ἀνάμνησις θυσιᾶς ἐπαγγελουμένη*, rather the commemoration of a Sacrifice, because they offer'd up their prayers and thanksgiving in the name of Christ the Sacrifice here commemorated; for here is no reall sacrificing of Christ to God; that turns the Table into a crosse: but here is the commemoration of a Sacrifice, and a feasting and feeding thereupon by faith, as men that are in covenant and fellowship with God.

Mede Diatrib.
in Mal. 6. c. 1.
v. 11.
Forbes. Hist.
Theol. p. 6. 18.
Gal. 2.

Chrys. in Heb.
Homil. 17. pag.
Gracolat. 856.



CHAP. XIII.

A Lamentation for the Neglect of this Ordinance.

§. 1.

NOW to the Use of this point, The Lord hath left it in charge, that his Church do celebrate this Ordinance in remembrance of him. And

First, We may bewail that great eclipse which hath befallen this Ordinance here with us of later years, the like to which hath not been seen in *England* since it became Protestant. The remembrance and memoriall of Christ hath been even forgotten, and the Ordinance of Communion been render'd as the apple of contention and division, a matter of quarrel rather than of use. The loss that is gain'd by this intermission or neglect, or disuse of it is very great, for we lose an inestimable benefit by it, the solemn remembrance of Christ with the comforts thence resulting. We lose a duty by it; for Christ said, *Do this*, and is it not a great loss to lose so signall a note of the Church of Christ, so great a benefit? And the visible mischief hath been very great; for hereby separation hath been mightily advanced, the people like sheep wanting fodder at their own crib, have scatter'd themselves to other cribs and pastures, where they might find sustenance; and severall communions have been taken up on the same reason, that water being dam'd or stop't from his old channel, findes out or makes other water-courses, and leaves the other channel

nel dry; and the generality of the people by their too easie patience under so great a famine have given too sad an argument, how easily they would part with all Religion, that have so carelessly suffer'd the loss of so great a part thereof, as this Ordinance is.

I know that we shall like *Joseph's* brethren be ready to transfer the fault on others, no man will own it, and yet haply we are all guilty, it but in this, that the Apostle said to the *Corinthians* in another case, 1 Cor. 5. 2. *And ye are puffed up, and have not rather mourned.* For had not pride and envy, discontent and security prevailed over us, we might have mourned and lamented after, or over this loss or eclipse, and thereby have manifested not only a good disposition of heart in feeling the want of Ordinances, but a very good sign that God would restore it, and a good part of preparation in our selves to the due and orderly receiving of it; the child is either very fullen or sick, that cries not for his bread.

§. 2. *The Occasions of the Eclipse of this Ordinance in our dayes.*

§. 2.

If we look upon the reason or occasions of that great eclipse which hath betallen this Ordinance for so long a time, and in so many places of this Land, we might be long upon so unpleasing a subject, but I shall but touch, and so away.

1. As I look upon God without whose hand this could not come to pass, I acknowledge that when he brings a man, or a Church into an incapacity of Sacraments, (as *Israel* in the wilderness, or as in that case then, that a man was unclean by reason of a dead body, or in a journey farre off, *Numb.* 9. 10. and such like cases now;) There is a relaxation of this command for the time, and either necessity or duty may dispence

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with our forbearance ; And I further say, That God is just in punishing us with this loss or stroke for our abuse and contempt of this holy Ordinance in former times, by shutting out those that were fit to be admitted, meerly upon a ceremonious inconformity ; and compelling in upon penalty, (that by this test they might find out Reculant Papists) such as were contrary to their own rules, fortissly ignorant, notoriously wicked ; and therefore I conceive this storm may be upon us, and this breach in this Ordinance. For the Lord tells *Israel*, that when in good intention they sought to bring up the Ark of God, and laid it on a Cart, which should have been carried on the shoulders of the Levites, he made a breach upon them, for that they sought him not after the due order, 1 *Chron.* 15. 13. For God is severely holy in exacting of us the due order of his Ordinances, as we may see in *Nadab* and *Abihu*, and in that great rule, *Numb.* 10. 3. *I will be sanctified in them that come nigh me.* When we take hold of mis-shapen Ordinances put out of form by us, we take a knife by the edg, and not the haft, we cut our fingers.

2. As for them of the Separation, whose advantage it was, and of some of them the design to have us broken, that they might thrive as the people on the Sea-coast do by the wrack ; They (I say) while some were labouring, and all were waiting for to have Gods order stamped by civill Authority ; not to give esteem or value to that which is of God, but to make it more currant with us ; as the stamp makes not the gold more precious, but more currant in common use : While I say some were endeavouring this, or haply some of you will say, *While men slept, the envious man sowed his tares*, and took his opportunity of that long vacation, as *Israel* did of *Moses* his absence in the Mount, and they planted their battery here upon this Sacrament, and cryed down promiscuous Communions with all their

their might; laying a good foundation, That onely visible Saints are fit Communicants, which is true as to the Churches Admission; That reall Saints only are worthy Communicants, which is true too, as to the inward grace or benefit; but then, (as alwayes in such cases it is) the superstructure was hay and stubble; That Saints are onely such as are of their making and judging; And, That they that are of their opinion or party, though vicious in life, and empty of true grace, are Saints. And thence come the severall Communions and divisions moulded up together into severall bodies, for and by interests, passions and worldly ends, which I speak not of all; for some godly souls might be carried away to enjoy this Sacrament in a Communion more pleasing to them, as *Aaron* was in the business of the golden Calf; and others were mightily taken with it, who hardly passing for honest men at home in their own Churches, were presently canonized for Saints, *All the Congregation are Saints, every one of them*, saith *Corah*, Numb. 16. 3.

3. When I look upon the standing Ministers, who should dispense the Sacrament, I must plead this for them, that while it is their intention and practise to make the door of this Sacrament no wider, no narrower than Christ hath made it, they cannot be condemned. It may be so wide, as to let in the uncircumcised to the Pascheover, and bring Greeks into the Temple, as they said of *Paul*. It may be so narrow, as to shut out fit and worthy Communicants for circumstances, for meer ceremonies, as in former times. There is great difference between Christs reall members and guests at this Table, and (as I may say) the visible Churches members or guests; If he be a visible Professour of faith unshipwrackt, of capacity to discern the Lords body, of life without scandall, he is a guest of the Church; and yet not haply a true Member of Christ, but a Jew outwardly

wardly in letter, a *Simon Magus*, a *Judas*, an hypocrite; We are not *Domini*, but *Dispensatores*; Lords of the Sacrament we are not, Stewards we may be, but the Steward cannot invite to his Masters Table; whom the Master will not have his guest, nor shut out any whom the Master hath invited. The Priests that were partiall in the Law, did God make base and contemptible before the people, *Mal. 2. 9.* and their partiality was in admitting the blind, lame and blemisht Sacrifices of the rich, or of their friends. Such partiality will embase the Ministers of Christ, and the Lord taxes the Prophets for their partiality, *Ezek. 13. 19.* *For handfulls of barley, and pieces of bread, they slay the soules that should not die; they save the soules alive that should not live.* These are the two extreames, which as applyed to our purpose, is to shut the door against them that should come in, and open the door to them that should not enter; which if any do for handfulls of barley, &c. for partiall respects and carnall ends, their sin is great.

4. If we look on the generality of people in this Land, they are not prepared, and which is worse, they will not be. How many are brutes for their knowledge, and beasts for their lives? The onely way to bring them and the Sacrament together, is either to stoop the Ordinance to them, and being so on tilt, I fear it will run dregs; or to elevate and lift them up to the Ordinance, and that's the onely way to be attempted; God grant success. When the ignorant, superstitious, prophane are weeded out, the Garden will hardly look green. These are they that hold up old corruptions; Religion is nothing with them but an ancient custome, or tradition received from father to son, *The high-places were not taken away, for as yet the people had not prepared their heart to the God of their fathers, 2 Chron. 20. 33.* For the frowardness of those places where security,

rity, senselesnes of spirituall things, opposition is predominant, this Rule would be laid, That there is no reason to deny those that are godly, the liberty of performance of this duty, or enjoyment of this benefit. Why are they starved, because others will not, or ought not to eat? Did the Church that lived amongst Jews or Heathens alwayes want this Sacrament? They were sometimes disturbed and persecuted, when the Civill Magistrate turned the edge of the Axe toward them; but they lost not the Ordinance. Why but we have no rule established by Civill Authority, or rather no Government: Nor had the Primitive Church for 300 years, when the vigour of Discipline was strongest. How was their Discipline of force, *Per pacta conventa*, by content, whereby all Discipline is valid? He that will be of our body, must submit to the Laws and Rules of that Corporation he is free of, whether to be enfranchized or disfranchized. What if wicked men break in and abuse our Sacrament? what if Heathens had so done in the Primitive Church? If they eat our bread, it's no Sacrament to them. If extream violence be used or feared, we have the protection of the Magistrate, or as the first Christians, we have our houses to break the Lords bread in.

§. 3. Of removing obstructions to this Ordinance.

§. 3.

Quest. If the command be so high, the memoriall so sweet, the benefit so great, What may be done that there may be no obstruction between my soul and this duty, this remembrance, this benefit?

Answer. I'll set my self amongst you, and be as the lowest of the people, and this should be my Rule, I would abate and submit, and strip my self of all carnall respects, pride, stomach-envy discontent, scorn, &c. rather than deprive my self of this benefit, or hinder my

my self from coming to meet my Lord Christ : It should be point of conscience that should hinder me, or nothing. And now on the other side, I set my self in place of a Minister or Church-officer, and my rule is this, I will abate and strip my self of all pride, interest, enmity contempt of my neighbour, partiality, base and carnall respects, rather than keep my self from giving it to you and would bring it to a point of conscience only, that shall forbid me or nothing; when it is at a point of conscience, then both I and you must examine whether our consciences be not bound by error; that which binds you may loosen me, that which binds me may loosen you; if we informe one another, and if error be found, I will cut the bond and set my self at liberty, to receive or give the Lords Supper. And I am confident that if carnall thoughts, reasons and respects were cut off on all sides, thousands would be reduced that stand off, both from their duty and from their benefit. It was the case of many of pretious memory, that liked not the Ceremonies, yet submitted to those inconveniences, rather than lose that benefit, which by their submission to them, might be gained.

§. 5.
Use 2.

Let every man consider how he acquits himself of this duty, *Do this*; and upon what terms he runs the loss of such a benefit, as to keep a memoriall of Christ: It's a kind of Thanksgiving to Christ, to commemorate his death and sufferings for us. As there is an exhibition of Christ and his grace to a faithfull receiver, so the benefit should draw us to the use of this Ordinance. As it is a command, a dying command of Christ, *Do this in remembrance of me*, so the duty or conscience of duty should impell and move us. The two Sacraments of old were both of them backt with cutting off in case of neglect, *Gen. 19. 14. Numb. 9. 18.* The positive worship of God in Sacraments, is not easily, either misperformed or neglected. You will say, God affrighted his

his people of old unto his Sacraments, but now we fright you from them. Farre be it from us, weaf-fright you into preparation, not from the Sacrament, as *Joshua* did the people, *Josh. 24. 19. Ye cannot serve the Lord, for he is a holy God, he will not forgive your sin.* It was a quickning speech, not a discouraging : we would not have you run on the point of this Ordinance. Why, but if it be a command, how can we be debarred? If *Christ* say, *Do this*, who can say, *Do not this?* I have answered this already. The command here is not an outward commandment, as I may say, but an inward, not given to all the world, but to *Christs* Disciples, to certain qualified persons, as the command of the *Passcover* was limited to the circumcised, and to the clean; and this also to a man that examines himself, and so let him eat of this bread, &c. It's a duty and a priviledg both, of all outward Ordinances the inmost.

Christ hath thought it needfull to make provision against our forgetfullness of him, while he is absent from us in the flesh : The forgetfullness of *Christ* is the loss of all Religion ; we are apt to forget his love and his blood : Those that live in known habituall sin, forget *Christ*; and I make no doubt but the often sight and memory of his death, which is here acted and personated, or drawn forth to the eye, might exceedingly mortifie sin, and melt the heart. Nothing shews sin more distastfull to God, than the death of *Christ* : every pardon crieth aloud to him that is pardoned, *Go and sin no more* : but he that takes heart to sin because *Christ* died, seems neither to see his own sinne nor death, in the death of *Christ*.

§. 5.
Use 3.

S. 6.

S. 6. *How our mindes should be exercised in the time of the celebration of this Supper.*

Use 4.

Here we learn how to exercise our mindes and meditations in the celebration of this Supper, viz. in the remembrance of *Christ*, the survey of whom is enriched with excellent fruit of renewing our repentance, quickning our faith, elevating our affections; and the impression made upon us by this lively spectacle of a dying Saviour, cannot but work as the bloody Robes of *Cesar* did upon the people, when they were hanged out in fight by *Mark Anthony*; and therefore it is suitable to the end of this Sacrament, to be exercising our memories, minds and affections in the perusal of *Christ Jesus*. I know that some Churches use to sing a Psalm, while the action is performing, whom I condemn not, as a meanes to keep the heart intent, and in spirituall frame or fixedness; but should rather chuse a silent meditation and imployment of the mind in the remembrance of *Christ*; for that's more suitable to the end of this Ordinance, and to *Christ's* example and institution, who according to the custom of the Jews filled the time of action with commemoration, and closed it with a Hymn. And if we may give credit to the Jewish Writers, and others out of them, as *Hugo Broughton* shews in his Commentaries on *Daniel*, the Psalms of the Hallel or Hymn sung by the Jews, was the 113, 114. and so onward; and it's very probable that *Christ* and the Apostles did not herein vary; for they sung a Hymn at the close, as *Matth.* 26. 30. which example I need not stand to improve against the Anti-psalmists of this age.

There are severall pertinent meditations that may fully take up the time of the action with great advantage and benefit to our souls, as namely,

1. The dreadfullness of Gods justice which with a terrible

terrible stroak did smite the great Shepheard for our sins, the least dram of it would have sunk us to all eternity.

2. The cursed nature of sin that so exasperates the holy God, and makes such a breach between God and the creature, as can never be made up but by the broken body of the Lord of Glory.

3. What it cost to redeem a soul : a mass of gold as big as the whole earth, not valuable with one drop of this blood.

4. What an infinite love broke forth, that God, rather than let our souls be lost, would send his eternall Son, and make him sin for us.

5. What a great work it is to reconcile a sinner to his God. All names of men and Angels are nothing to it, all their sufferings would not pay a penny of this debt, which is not dissolved by any blood but of the Lord of Glory.

6. That God would not only pardon sin, by giving forth a generall pardon, as a King pardons rebels; but so pardon, as might even melt the hardest heart, and for ever humble, and silence, and satisfie it by the love of God, and the sufficiency of that Sacrifice, whose virtue extends to thousands, and lasts alwayes.

7. That the gracious Covenant of God made with all that believe in Christ, is sealed and ratified with such blood, as there needs no doubt of the validity of the Covenant, though one man had as many sins on him as all the world.

8. That Gods way of saving man by a Mediatour, the death of a Mediatour doth oblige man to be the thankfullest creature in the world. Angels that sin'd not, have need of no Mediatour; Angels that sin'd have none; man that sin'd, and therefore needs one, hath one given to him, *The man Christ Jesus.*

9. That as God gave Christ for you, so he gives him

to you, that he that was your Sacrifice offered up to God, might in this Sacrament be offered unto you, as meat and drink, as spirituall repast, that as we live by Christ, so we may live upon him, being entertained as confederates to feast with God upon the Sacrifice offered up unto him. It is a fruitfull field of Meditation, through which ye may walk the time of celebration, and then breath out your Meditations in a Song of praise, as the close and musick of this heavenly Feast. Concerning which Hymn, wherewith the Jews did usually close the *canam apolyticam*, or dimissory Supper, calling it the *Hallel*, from the first word of it *Hallelujah*, you may consult not only the Jewish Writers, but our learned men, *Cameron Myroth*, in Mat. 26. 30. *Drusius* in Mat. 26. 30. *Hugò Broughton* in Dan. pag. 46. beside *Paulus Burgensis*, *Gerard Harm.* Fol. 178. col. 3. who do also point out to us the 113. & 114. Psalms, as that Hymn. For though some others do rather conceive it a new Hymn composed by our Saviour, and the 17th Chapter of *S^t John* to be it, we find no reason to go with them in that opinion, both because our Saviour did not easily vary from the Rite or Custome received, nor could the Disciples have sung with him in consort, except we imagine such a prelection of it to them, as is used by us now a dayes, which will not be proved.

Grotius in
Matth. 26.

CHAP.



CHAP. XIII.

How much it concerneth Ministers to Teach, and all to Learn the true meaning of this Ordinance.

1 COR. II. 26, 27.

For as often as ye eat this bread, and drink this cup, ye do shew the death of the Lord untill he come. Wherefore whosoever doth eat this bread and drink this Cup of the Lord, &c.

WHen this Ordinance of the Supper is suitable to the Institution, and the Communicant is suitable to the Ordinance, then all is right. Of the former I have acquitted my self, by setting forth the nature, use, end of this Sacrament, according to our Lords Institution, recited by the Evangelists, and by *S^t Paul* in this place.

Now I am to proceed unto the latter, which is to render the Communicant suitable to the Ordinance, of which our Saviour did not in the Institution directly

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speake, but the Apostle in this place speaks more fully and directly unto, than in any other place is found, the abuses and distempers of the *Corinthians* leading him most properly to it; and though in Popish Churches the grand error and abuse lies in the unsuitableness of their Mass to the Institution, yet in Reformed Churches, who indeavour to imitate the pattern in the Mount, the common sin lies in the unsuitableness of the Communicant to the Ordinance; and so the point of worship stands between us and the Papists, much alike as it stood between the Samaritans and the Jews of old. The Samaritans used a false worship, *Ye worship ye know not what*, Joh. 4. 22. The Jews had a true worship, but were carnall, and for the most part formall worshippers. The Feast is prepared, drest, and ordered according to the Institution of Christ: Now the guests are to be surveyed and tryed, whether they come worthily or unworthily, by the test or ticket of the Apostles Doctrine, following to the end of the Chapter; of which I shall say this in generall.

1. That the Apostles Doctrine in this place is properly calculated for the rectifying the abuses and unworthiness of the *Corinthians*, as ye may see at the 33, 34. verses; but so also most other Scriptures occasionally written, are of generall use: their latitude is greater than their particular direction.

2. That the Apostle spends the most of his Doctrine upon eating and drinking unworthily, setting home the sin and danger of it; for, the occasion, *viz.* the sin of the *Corinthians*, required it; and yet doubtless the point of worthiness, should in order of nature be first stated, before unworthiness can be understood; for how should I know sinne, except first I knew a Law of duty; how a crooked line, except I know what is straight? And therefore to attend consideration, the Apostle will be found to begin there,

there, as I shall shew you afterwards.

3. That the Apostle in setting home the sin and danger of eating and drinking unworthily, speaks thundering and lightning in very pertinent, but yet new and unusuall phraes, which are ἀπὸς ἀσχημῶνα, have no brother in any other part of Scripture, as guilty of the body and bloud of the Lord, eating or drinking judgement or damnation, &c. full of terrour, and fit for compunction. These of the 26. verse are the words of St Paul, who having recited what Christ did and said at the first celebration and institution of this Sacrament, goes about to set his Corinthian communicants to right, teaching them and us, what is the meaning of this Ordinance, and what the τὸ ἔργον, or main business of a Communicant is, that so he may eat and drink worthily, viz. To shew forth the Lords death; this he collects from the institution, this he inculcates upon the communicant, as the great business which he is to do, that he may be suitable to the Ordinance.

The words have no difficulty, but what may best be opened in every point as it comes to hand. The first Point shall be from the connexion or whole words.

People have need to be taught what the meaning of this Ordinance is, and what is the main business of the Communicant. The Apostle hath set forth this Sacrament, and now teaches them what is the meaning or great business intended in it. For as often as, &c. Outward Ordinances consisting of visible matter, as most of the Jewish Ordinances did, and our Sacraments do, do ordinarily terminate and bound the eye of the ignorant, that cannot, and of the Christian outwardly, that doth not look within the rind or shell of them. The time is not lost that's bestowed either by us in the anatomy and opening, or by you in learning and spelling out the mind and meaning of an Ordinance of God. When your children, Exod. 12. 26. shall say unto you, What

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Doth,

What

What mean you by this service? ye shall say, It is the sacrifice of the Lords Passover, &c. And in another instance, When your children shall say, What mean you by these stones? ye shall answer, Josh. 4. 6. The waters of Jordan were cut off, &c. This was the veil that covered the eye of the Jews; they had Sacrifices, Washings, manifold Rites, but were not able to spell and put together; they generally little dreamd of the meaning of them, but were as the Apostles calls them, *Jews outwardly and in the letter*; for it pleased God in the times of that dispensation, to give his people the kernell, but inclosed in a hard shell; to give them a pillar of fire, but in a cloud; to hide the light in a dark lanthorne, to convey the truth in shadows. Now that the obscurity is taken off the Ordinances, there remains an ignorance upon our hearts, and many of us know as little the meaning of our Sacraments, as the Jews did of theirs; there is scarce any of our ignorant, superstitious, prophane persons, but they think there is some holiness in this Sacrament, and therefore they put on a posture of some reverence for the time; but the particular use of it, or the spirituall importance they know not; and therefore rest in the *opus operatum*, and receive the Sacrament as a medicinall potion naturally working; or worship that which should be made use of by faith, for the nourishment of the soul.

§. 3.

The Use of this Point may be for Instruction of both Minister and People.

First, The Minister is hereby taught, That it is not only his duty to give the Sacrament, but also to teach the Sacrament; he gives the outward Elements, he teaches the inward meaning of them; he gives the bone, and shews the marrow that is in it; otherwise you take the Sacrament by rote, and he gives you *integram nucem*, as Bernard saith, a whole nut, to a child that cannot crack it, and so partakes in that sin and guilt being dumb,

dumb, which you contract being blind. Our Saviour when he gave the Bread and the Cup, said also, *This is my Body, This Cup is the New Testament in my Blood*, and so taught the meaning. *St Paul* when he had recited the Institution, shews the mind of it, *As oft as ye eat, ye shew the Lords death*. And you are to be taught what is Gods meaning, and what is the meaning of your own actions; Gods meaning is to make a representation of Christs death and sufferings, by the breaking of the bread, and to afford you the communion of his body and blood, *1 Cor. 10. 16*. The meaning of your actions is to make commemoration of Christ, and to shew forth his death. Gods meaning is to dress out Christ in best manner and fittest for a sinner, Christ broken, Christ bleeding; and the meaning of your eating and drinking, is to feed sorrowfully and sweetly upon Christ, so prepared and presented to you, for your repast and comfort. But now, if the same cup taken with such ingredients, would be deadly poyson; but with such, a lively Cordiall; would you not expect that the Physician should teach you to make it a Cordiall? So the Lords Supper worthily received, is the most sovereign Cordiall: But some again may eat and drink damnation to themselves: Would you not expect that the Minister, if he have either conscience of this duty, or respect to your souls, should teach you to avoid the danger and obtain the benefit? If you do not, yet God looks for it at our hands, *Ezek. 44. 23*. *And they (the Priests) shall teach my people the difference between the holy and prophane, and cause men to discern between the unclean and clean; for else you may eat and drink damnation to us, as well as to your selves*.

Secondly, The people are taught, To know the meaning of the Sacrament, before they take it: That's a terrible expression, *vers. 29*. *He eats and drinks damnation to himself not discerning the Lords body, that is,*

X

not

S. 4.

not knowing the meaning, the nature, use and end of the Ordinance, which to understand is a good part of preparation, and without it, there can be no right or true preparation. And therefore all you that intend to be Supper-communicants, attend. The first lesson which you must learn, the first question to be answered is, What is the true meaning of this Ordinance? what is the main business of it? for it is supposed in those words, *Exod. 12. 26. When your children shall say to you, What mean you by this service, (i. Paschever,) that the father should be able to teach his child, as it is there directed: and that the child should, as his first lesson be taught what is meant, To know what the meaning of this Ordinance is.*

1. It is a proper and excellent antidote or remedy of such abuses and miscarriages as creep in at the door, either of ignorance, superstition, or prophaneness; and the Apostle signifies so much here, by applying this corrective to those distempers which then reigned in the Church of *Corinth*, as if he had said, Could you come and eat and drink so rudely, proudly, confusedly, irreverently, unworthily, if ye did consider but what ye ought to do? that is, exercise communion with Christ, keep a commemoration of him, shew forth his death.

2. This will direct all your preparations to the true end, your prayers, meditations, self-examination, will be answerable and suitable to the Ordinance. Here is not the eating of a piece of bread, nor the drinking of a cup of wine in a publick company of sober men and of my betters (which yet is enough to the putting on my better cloathes, and framing my self to a grave composition) but here I am to meet my Lord Christ, and to receive him as my Saviour; I am to have the Covenant of mercy sealed to me in his blood; I am to make a thankful memoriall of Christ, and to profess my embracement and adherence to his death, as my only comfort; therefore

therefore be thou awakened, O my faith, my godly sorrow, my spirituall appetite, my thankfullness, that I may go out to Christ, and he come in to me.

3. This takes off all slighting and undervaluing of this Ordinance, which appears to an outward and carnall eye; No better bread or wine than I can have at home: for in this plain case is a rich Jewel; this bread is the body, this wine is the Bloud of the Lord of Glory; and therefore I must not value the seal by the worth of the wax, which is not worth a penny, but by the pardon, or the inheritance, which passes, and is conveyed by it.

4. This keeps me from running blindfold into the sin of guiltiness of the Body and Bloud of the Lord, and so into condemnation. For as the same Signet or Seal of a Prince, doth to one seal a pardon, to another an execution; so this very Sacrament is to a Believer a seal of pardon, to another, as it were, the seal of his condemnation.

5. Lastly, The preparation so much spoken of, and the self-examination required by the Apostle, cannot be imagined to referre to the eating of bread and drinking wine, but to the inward thing of the Sacrament: it necessarily follows that those inward graces that enable us to have communion with Christ, and make commemoration of him, can never be known or sought, except we know the meaning of this Sacrament: for it is that which gives the Law and Rule of all our preparations. And so I have shown you the reason why we should labour to understand the language of this Ordinance.

So much of this generall Point, the second point shall be taken from those words, *Ye shew the Lords death, or shew ye*, for the word might be construed imperatively, but that the particle [*For*] would not then so well consist.



CHAP. XIV.

Doth. 2. The great businesse that lies upon
the Communicant, as oft as he
eats this Bread and drinks this
Cup, is to shew the Lords Death,

§. 1.

THis Point cleaves into two parts,
First, It is the Lords death which in this Sacra-
ment is shewn forth: The two standing Sacraments of
the Jewish Church, Circumcision and the Pasleover,
did both appear in blood. The two standing Sacra-
ments of the Gospell, do also referre to death, *We are*
buried with him by Baptism, into death, Rom. 6. 4.
and in the Supper, *we shew the Lords death.* As of all
deliverances and benefits vouchsafed to *Israel* of old,
God would have the Pasleover-deliverance celebrated
by a constant memoriall in all generations; so of all
that Christ doth for us, it is his death that must be shewn
forth in all generations of the Church, till he come a-
gain: and therefore this Ordinance is *speculum crucifixi*,
as *Calvin* saith; and the memoriall, not so much of
Christs life or resurrection, saith *Grotius*, as of his death.
This death hath no second in all the world, for it was the
death of the Sonne of God, the death of the Lamb of
God.

In 1. Cor. 11.

De satisfact.
cap. 1.

1. Of the Sonne of God, the Lord of Glory, whose
highnesse.

highness and excellency gave price and value to his death. Had he not been man he could not have suffered : Had he not been the Sonne of God, God blessed for ever, he could not have satisfied and conquered.

2. Of the Lamb of God, and therefore his death was a Sacrifice, and that's more than a Martyrdome ; for though a Martyr may be said to seal with his blood that truth he dies upon, yet no blood can seal the Covenant but this of Christ, no death can ratify the Testament but the Testators death. Had the death been the death of the Lord, a most excellent person, and not also the death of a Lamb for Sacrifice, to make attonement, it had wanted one of his properties, but it was both. As it was the death of the Lord of Glory, the Sonne of God, so it gave us the most illustrious testimony and example of the love of God, as ever was or could be, and that the Scripture often points unto. As it was the death of the Lamb of God, so it was a Sacrifice-death, wherein he was made sin for us, and bore our sinnes in his Body. As it was the death both of the Son of God, and the Lamb of God, so it reconciled us sinners unto God, and meritoriously redeemed and ransomed us from our bondage to the curse and wrath of God, the only ground and foundation of our hope, peace and comfort.

John 11. 13. !
Rom. 5.
Gal. 2. 20.

Secondly, It is the business of the Communicant to shew forth this death of the Lord : The Ordinance it self is full of death : What other language doth bread broken, and the blood severed from the body, speak, but a dying Christ? As the Ordinance, so the Communicant doth by eating and drinking, in fact declare and annunciate his profession of adherence to, and embracement of the death of Christ; we solemnly and publicly avow, both to God and men, that we stick unto, and abide by the death of the Lord,

§. 2.

for remission of sinne, and reconciliation of our persons to God; and it is a solemn part of Gods positive worship, to shew forth the death of Christ our Lord, not by a meer historicall relation, but a practicall and publique profession of our faith, and acceptance thereof; which though at all times we may remember, yet God would have a solemn Ordinance in his Gospel-Churches, for the commemoration and shewing of it forth, which Ordinance is this of the Supper. I know men are witty to elude Ordinances, and to flatter themselves with private devotions and meditations; but when God hath set up an Ordinance on purpose, for the publique and solemn shewing of the Lords death; let them consider it, that are not only careles of the benefit of it, but fail of their duty, by not presenting themselves at this solemn shewing of the Lords death. But how can it be expected that they that shew not the life of Christ by a godly conversation, should care to shew forth his death by publique profession; or rather, how can it be construed that they do it out of conscience of duty, and not out of meer superstition, expecting that from the Sacrament, which the Papist expects from his auricular confession; that is, to quit the old score, that he may more freely begin upon a new.

But I may not forget that which is very learnedly observed, that the Apostle using the word *καταγγέλλειν*, which frequently is used for publishing and preaching the Gospell, doth allude to the *Haggada*, as it was called by the Jewish custome at the Passeover, and that was a set and solemn declaration or annunciation of the Lords passing over the houses sprinkled with blood, of their slavery and hard bondage in *Egypt*, and their deliverance thence; teaching us, in this our Gospell-Passeover, to shew forth our hard bondage under sinne, and the Lords justice passing over all the souls sprinkled with this blood, and thereby deliver-

Schind. in loc.
Haggada.

ing us from our spirituall *Egypt*.

The Use of this Point is to call upon all Communicants, *hoc agere*, to be intent upon, and taken up with this employment. *Shew ye forth the Lords death*, this must be your actuall exercise at the time of eating and drinking, the death of Christ must fill your eyes, your ears, your lips, your thoughts. If any of you could see Christ dying, the sight would wholly take you up; and you come as near to see him dying; as an Ordinance can bring you, in a representation: If any where, that *Psal.* 2. 11. takes place here, *Rejoyce with trembling; Tremble*, for you see the weight of sin upon the Lord Christ, and the severity and wrathfull indignation of God against sin; both those terroures cannot be seen in a clearer glasse, than the death of the Lord. Rejoyce for the love that delivers up Christ is unparallel'd, and the death of the Lord is succedaneous, a Sacrifice-death, the Sacrifice bears the sin, and takes it off you; there is a *nunc dimittis* for all you that take Christ in your arms. I would not be thinking of the joys of heaven, the second coming of Christ, absolutely and abstractly considered, but shewing forth his death: As in prayer, good thoughts, if impertinent, are distractions, and to be whipt for vagrants; so here, If my heart present to me the anger and terrible wrath of a just and holy God, I shew the Lords death; If the Law take me by the throat, and say, *Pay that thou owest*, I shew the Lords death: If conscience ask me what I have to shew for pardon of sinne, and peace with God, I shew the Lords death. *Who shall lay any thing to the charge of Gods Elect? Its Christ that died.*

S. 3.

Use.

CHAP.

C H A P. XV.

The Lords Supper is an iterable Ordinance.

THe third Point is taken up from the words *ὡς οὖν γὰρ*,
For as often as ye eat this bread, &c.

Doct.

The Sacrament of the Lords Supper is an iterable Ordinance, which is to be repeated. Our Saviour gives a hint of this in those words, This do for a remembrance of me, and the Apostle from him, For as often, &c. The word often, is sometimes opposed to seldome, and sometimes to once, as Heb. 9. 25, 26. Nor yet that he should offer himself often, as the High priest entereth into the holy place every year: For then he must have often suffered since the foundation of the world.

The Sacrifice of Christ, or the offering of him up, was but once, Heb. 9. 26. The Sacrament of his body and blood is often as a memoriall of that Sacrifice, and the comparison used in that place, is this; As man dies but once, so Christ also. As in the Sacraments of the Jews, the first of them circumcision, was but once, nor indeed could be, but the Paschever often, once every year; and Christ was but once circumcised, but kept the Paschever often: So in the Sacraments of the New Testament, Baptism is but once, Christ was but once baptized, but the Supper often, which though Christ celebrated but once yet he gave order for the repetition of it. I will not now take up the discussion, why Baptism

Baptism but once, the Supper often: the Scripture gives us no hint for the repetition of the one, but it doth for the other; and the old saying is plausible, *Semel nascimur, sæpius pascimur*, we are but once born, but we are often nourish'd. God did more punctually and precisely under the Law prescribe the times of their Sacraments, the eight day for circumcision; such a day of such a moneth yearly for the Pasleover; as he also did the times and place, and other circumstances of his worship, for the people were more servile then, and the worship more outward; but under the Gospell circumstances are at more liberty, and spirituallness more call'd for; and therefore in this Sacrament for instance, we have nothing for how often; but we have, for how worthily, as a learned man observes: and therefore under correction it was not so right, that, when (as *Durand* saith,) The primitive devotion of communicating every day, was grown so cool, that it came to be commanded on the three great festivals, that Easter was by *Innocent* the first made of the *Quorum*: (I might instance nearer home) enjoyning all to it at that time. For of this *Chrysostome* had complain'd long before, that at those times the people either of custome, or by Law crouded in *ὅτι ἐὰν ἦ τις, ὁ τῆς συνήθειας, ὁ ἀναγκασθεὶς* O the custome, saith he, O the partiality of men. The truth is, I find, that in times of persecution threatning, Christians either to arm themselves, or in fear of being scatter'd and dispers'd, took every occasion to celebrate the Supper; and *Justin Martyr* signifies, that their solemn meetings on the Lords-dayes were accompanied with this feast: and that the Question, [how often] is propounded in *Augustine* and *Chrysostome*, and *Augustine* perswades and exhorts every Lords-day, if the heart be prepared; and *Chrysostome* saith, that a pure conscience may come as often as it will, but for a wicked

Mascul. in
cœna.
Lib. 4. distinct.
13. Qu. 5.

Anno 1200.

Austin. Eccles.
Dazm. cap. 53.
Chrysost. hom.
13. heb.

Y

man

Gerard. Harm.
cap. 171.

man *und* *am* *z.* once is too often; and to conclude, if the necessity of our infirmities, the great benefit, the honour of this memoriall may be heard to speak, we shall come to this Rule, *That frequency beget not a customary formality or fastidious satiety, as Manna did, nor seldomenesse beget forgetfullnesse, or superstitiousnesse extraordinariness;* and under this caution I leave the determination of the times unto the Church.



CHAP. XVI.

Of the Continuance of this and other Gospell Ordinances in the Church.

THe fourth point ariseth from the last words, *Untill he come*, and it is this, *This Ordinance, and so all Gospell-Ordinances are to continue in force in the Churches, untill Christ come*, and this point cleaves into two parts.

S. 1.

First, The Lord Christ will come again; he is called *ἐρχόμενος*, Heb. 10. 37. *He that shall come*, he shall appear the second time, Heb. 9. 28. as in the old Church of *Israel*, there was a glorious Temple, then a captivity that followed; after the captivity a second Temple, and then Christ came: So in Gospell-Churches, there was first a glorious Virgin-primitive-Church, then followed a captivity under Antichrist, and that captivity shall be followed with a second Temple, a Reformed

formed Church, and then Christ shall come again. But as the Church of God waited neer four thousand years from the first promise of Christ made to *Adam*, to his first coming, so shall the Church of the Gospell wait many years from that promise of Christs second coming, *Acts* 1. 11. untill it be. The first Christians did not imagine so long Revolution of time, untill Christs second coming, as we have seen, sixteen hundred years, and how many yet are to run out we know not; The Apostle checks it in the *Thessalonians*, 2 *Thess.* 2. 2. who began to think that the day of Christ was at hand; and the Christians in *Justins* time, who were most of them of the millenary opinion (*ἐννενήκιστον αἰῶνα*, faith he) did not think it should be so long ere the thousand years should commence; and in *Tertullians* time, they used in their publick prayers to pray *pro mora finis*, for delay of the end in respect of Antichrists tyranny; but the Jews are the example of the efficacy of error, that have overshot already that, which is Christs first coming, by above sixteen hundred years, and are yet gazing. We rest in this, there is a fullness of time for Christs first, and so for his second coming; and then he will come; our hope, our comfort, our salvation, do all lie upon it, and therefore we look for it.

Secondly, This Ordinance of the Supper is to continue till Christ come; the meaning is not, That men shall not deface and dishonour it in some places, but that it shall continue in force, though not in use: God will not alter or discharge it, and the like; for there is the like reason may be said of other standing Ordinances of worship. The Jewish Pasleover was an Ordinance forever, but that ever had an end when Christ came; and the Ordinances of that Church, though they might be defaced and destroyed for a time, yet were in force till Christs first coming, and so the Gospel-Sacraments,

Heb. 12. 27.

Worship, Ordinances, and (may it please you) Ministry shall be in force, and God grant in use, for the time of their Ever, and that is Christs second coming. The legall Sacrifices and Ordinances were (as the Apostle expounds the Prophet) to be shaken down and removed by the bringing in of a better Covenant, and other Ordinances by Christ Jesus; but the Ordinances of the Gospell canuot be shaken; are never to be removed by any other Ordinance, or any new Church, but only to cease and expire with the worlds end. The Scripture closes and shuts it self up with this, *Come Lord Jesus,* Rev. 22. 20.

§. 3.

The Use of this Point may be,

1. To confirm us in the use and esteem of the Ordinances of Christ, which have no other period then the world. Wiser we cannot be than he that thought them necessary; but we may be prouder than we should by thinking our selves in a state of perfection and not infirmity, which Christ hath provided for, by his Ordinances. Of the Sacrament he saith, *Till I come*; Of the Gospell-Ministry, he saith, *I am with you to the worlds end*. The Devill is foolishly subtile now adayes under a pretence of immediate spirit, crying down Ordinances; and the Gospell-spirit must put down Gospell-Ordinances; what Christ set up, the Spirit must demolish. And it is a Spirit indeed, but a perverse one, as you may see by the same argument cast in another mould; The water only refreshes and quenches thirst, therefore cut off all the cocks and pipes, you know my meaning.

§. 4.

2. This point may stop the mouth of those degenerate Apostate, the shame of Christianity, that mock at the common principles and fundamentals of our faith, saying, *Where is the promise of his coming?* 2 Pet. 3. 4. They are Infidels in their faith, that they may be epicures in life; We have not waited half so long for his second coming, as the old believers did for his first;

God.

God hath somewhat to do in the world, besides the saving of us. Time is not so long, if it be measured by his span, as by ours, *a thousand years are as one day*, and then what shall we say to the reall-presentialists? who will have Christ to come into every Sacrament, and yet it's said, *Till he come*, as if he were not personally there, at present? The Scripture sayes nothing of Christs corporall invisable presence on earth, takes notice of a first coming and a second, but no more. And yet lastly, What shall we say to those that are called *Seekers*, and and to the *Sans-Ordinance* men, and the *Supra-Ordinance* men, that will be without and are above Ordinances? I say no more then this, Christ is not yet come the second time, and as it was his first coming that set them up: So it is his second only that shall take them down. Let not pride insatuate you, for as it is a miserable case when the best plea or excuse for man is to say, he was drunk, he was mad; so it is but a sorry excuse for blasphemy, to say, It is his conscience; let the Ordinances of Christ have his own date, *viz. till he come*.

The fifth point might be taken up from those words, *This bread and this cup*, where we find it called Bread still after Consecration in confutation of Popish Transubstantiation, and both Bread and Cup allowed to the Communicants; a shame to Popish Sacriledge, that hath robb'd the Sacrament of one of them; but enough was said of both these before, when I handled the words of Institution.

Doct. 5.
S. 5.



CHAP. XVII.

Of worthy and unworthy Receiving of the Lords Supper.

1 COR. II. 27.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the Body and Bloud of the Lord.

THis verse hath a mark in it's fore-head (the word ^{use}, *Wherefore*) whereby at first sight it looks like an inference or collection from that which went before; where the Apostle having laid down the Institution of this Sacrament in the use thereof, gathers from thence, *That whosoever eats this bread, &c. unworthily, he shall be guilty of the Body and Bloud of Christ.*

§. I.

The sinne of receiving unworthily is largely insisted on in the following part of this Chapter, where the aggravation of this sinne is shown by the speciall guilt that attends it, and that is a guiltiness of the Lords body; by the particular cause of this guiltiness, *Not discerning the Lords Body*; by the judgement that follows upon it, damnation or punishment; by the way of prevention

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of the the sinne, the guilt and judgement, and that is self-examination, and self-judging; self-examination for the prevention of the sin; self-judging for prevention of the punishment inflicted by God.

So that for a particular sinne properly incident to the abuse or miscarriage of men in this Ordinance, there is very much said to shew the nature and danger of it, because the distempers reigning amongst the *Corinthians*, did herein shew themselves; which the Apostle studies to discover and to heal, and we by so ill an occasion gain such a piece of Doctrine as is not so fully delivered on this subject in any other place of Scripture; for the better guidance and steerage to stand off from those rocks which the *Corinthians* fell foul upon.

I must first explain the words [*Worthily and unworthily*] He that knows one, knows both; as he that knows a right line, knows a crooked. The right interpretation of them is the hinge on which hangs the true understanding of all that is to be said hereafter; and yer they have been cloudily and confusedly sensed by many that expound by fancy, and at randome, because they do not first set down the right rule of exposition, and so are themselves, and leave also their hearers in a mist.

S. 2.

We use to denominate the Communicant *worthy* or *unworthy*, not at all intending any merit or meritorious condignity, (for such a worthiness is the greatest unworthiness) but a meetness and congruity of the action to the rule of the action; and therefore the Apostle applies *worthiness* or *unworthiness* to the manner of communicating, *He that eateth and drinketh unworthily*. In all Ordinances, either preaching, prayer, Sacraments, the eye of God is much upon the manner, how they are performed, which I might make my first point, but that I will not shoot my arrow at so great a compass.

Worthiness

Worthiness is relative, and refers to the rule of the action, which here is the institution, the Nature, Use and End of this Sacrament. For to eat and drink worthily, is to do it answerably and suitably to the Ordinance, when the Communicant hath, and so exercises such graces, qualifications and deportment, inward and outward, as this Sacrament doth require, bespeak and call for; And the contrary is unworthiness, when the manner of communicating, or the Communicant is not suitable or answerable to the Ordinance, either because he hath not, or exerciseth not the qualifications, that the Sacrament requires in a worthy receiver, or brings a contrary disposition to it. And this interpretation is easie, naturall and convincing; for the Apostle layes down the institution first, and then infers what receiving unworthily is, as a strait Rule discovers a crooked line by the incomppliance of it to the Rule; and thus the Scripture, which advances not the merit, but the meetness of actions and persons, useth to speak, as Eph. 4. 1. *Walk* (*εἰς τὴν χάριν*.) *worthily of your calling*. Phil. 1. 27. (*εἰς τὴν δόξαν*.) *As becomes the Gospel*. Rom. 16. 2. *Worthy of Saints*, or as it becomes, *Worthy of the Lord*, Col. 1. 10. that is, as becomes people that are the Lords. *Worthy of God*, 1 Thes. 2. 12. in all which places it is required, that we walk or live answerable to such condition, calling or relation, or engagement; and so to eat and drink worthily, is as 'tis meet and answerable, as becomes such an Ordinance.

And if any should object, as well they may, Why the Apostle doth not first tell us, what it is, or how we may receive worthily; for the abuse is not known but by the right use, the privation by the habit, the deviation by the Rule, the crooked line by the straight.

I answer, the Apostle insists upon the unworthy receiving

ceiving, because that was the case before him, but he did not forget himself, as if he had not shown what it is to receive worthily; for though he name not the word, but as implied in the word unworthily, yet he had enough declared the thing by his laying down the Institution of this Sacrament, which is the rule of worthiness. It being nothing else but the answerableness of the Communicant to the Ordinance, which every man that once knows the Ordinance must also know, if he apply the rule and his action together, and so I am confident you have the meaning of worthily and unworthily.

After the explication of the words. Let us form the point of Doctrine.

§. 3.

This Bread and this Cup of the Lord may be received worthily, and they may be received unworthily. I mean de facto unworthily. If any doubt of the collection of this point, the very expression is as is in, whosoever shall eat and drink unworthily, implies the one, and plainly expresses the other part of the point. The Communicant may come and eat suitably to the Ordinance or Institution, and then he receives worthily, and he may come and eat unsuitably to the exigence of the Ordinance, and then he receives unworthily. So that that the Point is an undoubted troth, except any can demonstrate, that no Communicant can eat and drink worthily, and then to what purpose is the Institution, but to bring damnation or judgement on all that partake of it; but I wave the proof. The point is clear in its own light; onely let me acquaint you, that my intention is to weave all I have to say into this one main point. For herein I will shew the qualifications of a worthy, and the defaults of an unworthy Communicant; the speciall guilt that aggravates the sinne of unworthy receiving, He shall be guilty of the Body, &c. Then the particular cause of unworthinesse assigned, and that is

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not discerning the Lords Body; Then the fearfull danger of this sinne, whereby a man is said to eat and drink judgement to himself; Then the way of prevention of this sinne, that we fall not into it, Let a man examine himself. Then the prevention of the judgement in case we fall into the sinne, If we would judge our selves, &c.

§. 4.

§. 4. That the Lords Supper is not common for all, but a barred Ordinance to some.

Quest. There may arise a Question thus, *Worthily and unworthily* are words that belong to the manner of communicating, and cannot be applied to any but Communicants; but is there not a third sort of persons, viz. non-Communicants, such as may not come to this Table, or eat and drink here? And were it not requisite to know whether there be any, and who be such; as well as to know who comes worthily, who unworthily? This indeed is a Question the more materiall, because it is in our dayes of great agitation; and therefore I intend to dispatch it first, that I may have to deal only with Communicants worthy or unworthy. And for answer to it, I first make and lay down this generall Position.

Thesis. I.

That as it's said of some Havens, they are barred; so is this Ordinance of the Lords Supper a barred Ordinance, a severall not a common field; a receipt for a select company, not a common Inne or Ordinary. It's a Table in this respect like yours, which is not spread for every one to runne unto, and sit down that will, but for your children, your guests, your friends; or if you think I have spoken too low, It's like the Table of a common Hall, which is not yet common to all the world, but to such a Corporation or Fraternity. And it may be said without hyperbole, that there is scarce a Christian Church in the world this day, nor hath been in

any

any Age since Christ, who have not inclosed, made severall and impaled this Ordinance of the Supper. And if I could but lead your eye into the Primitive Churches, you would wonder at the fortifications they made about it. There you should see the *Catechumeni* that were in the school of Catechism, learners of the Doctrine of Christianity, admitted indeed to hear the Sermon, (*Tertullian* calls them *Audientes*) but never grumbling at the *Ite missa est*, Go, you are dismissed; When the *Fideles* or Communicants went to this service. And there you should see the *Lapsi* or *Pœnitentes*, Christians that had fallen into open and manifest scandals, standing a long time upon the four stairs, or degrees of publique repentance, weeping for admision, and bewailing their sin and suspension from the Lords board; which rigour of Discipline, though full of sharpness and asperity, yet the reverence of this Ordinance, the Heathens among whom they lived, that watched for their haltings, and the great temptations to Idolatry and Apostasie, by fear of persecutions and continuall Alarms, may plead some excuse of that severity. In short, though some have made the gate wider then others, yet all have impaled the Ordinance, and taken it from the common. The Word indeed preached or read lies open to all: the high wayes and hedges may be compell'd in, to fill up the place where it sounds; and Baptism may be administred at the entrance, for initiation and listing of souldiers under Christs colours: but the Lords Supper ever was *intra Cancellor*, within the mound: for it is the inmost Ordinance that we have, for Church-members, Disciples, not lying open to the streets, but as an inner room within a room, an Ordinance for fellowship of Saints and Christians, that are past the Font; All have not right to it, and some that have had right, may for the time have forfeited and lost their capacity.

This is my generall position, which (as in the sequell will be clear to you) may be proved by a threefold evidence.

1. By evidence of fact, the universall sense and consent of all Christian Churches, and thereby it will appear that it is no new Doctrine.

2. By evidence of Scripture, by which it will appear to be no false Doctrine; for it's past all doubt, that the Pasleover in the old Church was a barred Ordinance, shut up from the uncircumcised and the unclean, and the Supper in the New Testament is so too. In the 28th verse, *Let a man examine himself, and so*; the word *And so*, is a limitation and a proviso, and contains in it, *otherwise not*. When men have traversed the Point to the utmost, this little word *εἰς*, and *so*, as it opens the door to such as are qualified, so it is a barre, and shuts it against them that are not. And it is *Chrysostome* his note upon the man that came in without his wedding garment, *Matth. 22. 21.* that the King said not, *οὐκ ἔστιν ἐκεῖνος*, but *πῶς ἐσθλός*, that is, he said not, Why didst thou sit down and eat? but, *How camest thou in hither?*

3. By evidence of Reason; for those that have no right or no capacity, may not communicate; nor those that having had a right or capacity, have lost it for present by some grievous sinne, and the censure of the Church; which I shall pursue more particularly and distinctly: in the mean time, I thus conclude my generall Position. We have warrant and may call all men, Turks and Jews, unto the Word of the Gospell: The Word calls them all to faith in Christ and repentance. If they enter not into Covenant, the seals of the Covenant are not for them: If they do enter Covenant, then the Sacraments or Seals follow; for the Covenant doth not follow the Seal, but the Seal the Covenant. I hope to rationally men this appeares reason, to
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me it appears above contradiction.

So much for the generall Position or Thesis. Now I will proceed to confirm it particularly according to the threefold evidence.

§. 5. *The evidence of Fact.*

§. 5.

The first is the evidence of Fact, the universall and concurrent sense and consent of the Ancient Churches of Christ, to the intent it may appear to be no new Doctrine; and so the odium cast upon it, as upon an upstart, or one of the new devices of this age, by such as are too tender to their lusts and finfull liberties, may be taken off. And though I reverence the gray hairs, and despise not the custome of the Churches of God, as *St Paul* saith, *vers. 16.* yet I make them not Dictators, but Consuls only; and that testimony they give shall be but in matter of Fact, their own practice, which those in our dayes, that set open too wide a gate to this Ordinance, seem to take very little notice of. And I begin with *Justin Martyr*, whose seems (saith *Bellar.*) *De Scrip. Eccl.* to be the first of those, after the Apostles times, whose writings are come to our hand. He in his second Apology saith, *That it's lawfull for no other person to partake of the Eucharist, viz. this Sacrament, but such an one as believes the Doctrines taught in the Gospell to be true, that is baptized for remission of sinnes, that so lives as Christ hath delivered: where you find the three requisites of partaking in this Ordinance, are Faith, Baptism, and good Conversation.* This is the most ancient Testimony of the custome of the Christian Church in his time, and for that age fully stops the mouth of all contradiction.

For the Ages after this Authour, both those that passed under the Heathen, and under Christian Emperours, I shall not cloy the Reader with citing the

Cyp. Pass.
Tertullian de
Penit.

Testimonies of the Ancients by retale, because there was a form of Discipline, of Government, which obtained in all Churches, Greek, African, Roman, which with great consent prohibited access to this Sacrament, unto two sorts principally. 1. Those that were yet in the School of learning the grounds of Christianity. 2. Those that having been reckoned among the *fideles*, were for some great sin put into the School of correction; and these two sorts do answer those so much spoken of now adaies, the ignorant and the scandalous. I say, there was a form of Discipline that took place, as appears by that of *Origen* in his third Book against *Celsus*, so much magnified and insisted on by *Blondell*; and it is this, That among the Christians there were appointed certain men to enquire into τὰς βίαις καὶ τῶν ἀγώνων, the lives and conversations of those that came to this Table, that they might prohibit them who had committed sin, forbidden from access to this publique Convention: A clear place against them that will have none sequestred for a time from participation of the Lords Table.

De Jure plebis,
pag. 94.

Aug. de Fide
et Operibus.

1. The first sort of which were such as having a mind to relinquish Heathenism and Idolatry, yielded up themselves to learn the Doctrine and rule of Christianity; and these were called *Catechumeni*, or hearers, who were instructed and trained up to learn untill they had attained *cum aliquo profectu convenienti*, some convenient proficiency to become *competentes*, that is, to give up their names to be baptized; till which they were always dismissed, with *ite, missi est*; when the faithful went on to the Lords Table, and the Officers thereto pertaining.

2. The second sort were such as having been Communicants, (styled *Fideles* in opposition to the *Catechumeni*; and *Stantes* in opposition to the *Lapsi*;) did afterwards lapse or fall into Heathenish Idolatry, by offering

fering to Idols, and these were *thurificati*, renegates; or else they gave money to be excused from that abhorred act, professing themselves Christians, but they would buy it out, and these were called *Libellatici*; or they were *traditores*, such as in *Dioleſian's* cruell time delivered up their Bibles to the fire; or they fell into some atrocious and notorious sin, Heresie, Whoredome, Drunkennes, Murder, &c. and these were sequestred from the Lords Table, and put to the School of repentance, called *παρα τῶν ἐπιταγῶν*; by *Balsamon*, the stairs or degrees of correction, which were four, through which they passed with weeping and sorrow, some longer, some shorter time, till they were reconciled to the Church, and so re-admitted to the Table, *Cyprian Epist.* 28, 38, 39, 52. *Cypr. de Orat. Dominica.* Yea and after the date and danger was out of being compelled to offer to Idols, in the times of Christian Emperours, *Chrysostome* charges the Ministers under him, that if they knew a man to offer himself to the Table, that is a gross and open sinner, they should prohibit him, *ἐν ὁνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ*, &c. though he be a Lord Generall, though a great Commander, though he ware a Diadem, as *Ambrose* forbad and interdicted *Theodosius*; And if you say (saith he) I dare not do it, then tell me of him, and I for my my part, *τὸν ἰσχυρὸν δεσπότην*, &c. will part with my life, before I will allow him the Lords Board; *παρὰ ἐκείνῳ ἀποστῆναι*, let us stave off all notorious persons absolutely. Was this a copy of his particular zeal, or rather a testimony of the ancient Discipline, the vigour of which being drowned in the dead sea of Popery, yet even therein the rubbish or skeleton thereof is seen, by the doctrine of their Schoolmen, and by the Council of *Trent*, which requires of necessity to a man in mortall sin, that he that will come to the Mass, must premise Auricular or Sacramentall confession and penance; for they also have their preparation to the Sacrament,

Forbes 646, &c. & 646.

Homil. 83. in Matth.

Concil. Trid. de preparat. a. Euch. cap. 7. can. 11.

Chem. Exa. de
praparat. ad
Euchar.

English Li-
turgy, Rubrick
before Com-
munion, and
after Confir-
mation.

Austin Epist.
118.

crament, such as it is : As for the *Lutheran* Churches they have an exploration of all, what they understand of this Sacrament, and before the Communion, a certain confession of sinne, which *Chearnitius* calls *panam institutam*. And as for the Churches of our Confession, you may read their Confessions and Books of Discipline, and be satisfied. I will instance only *The Church of England*, but rule whereof no notorious and obstinate offendour might be admitted, nor none that had not their Catechism perfect, which are the two points of ignorance and scandall. If this rule had been followed, and this Law put in execution, the practise would have been no new thing in *England*, as even the old rule is now by some accounted. I conclude with that which one argues, as out of the common rule of the Church in *Austin's* Epistle *ad Januarium*, Epist. 118. That if there be such a course or force of sinne in any man, he is to be removed from the Lords board, by the authority of the chief, and put into the School of penitence, till he be reconciled to the Church.

And so much be said of the evidence of Fact, as appears in the rules of the Churches, both ancient and latter, both corrupter and purer; not that I am, or that I wish any else to be absolutely swayed by this Authority; for there may be errour in the practice of the Church, yea errour universally received, as in that of giving this Sacrament to infants, upon that ground, *Joh. 6. 53. Except ye eat the flesh, &c. ye have no life in you*; and yet it was the practice of the Church so to do, both in *Cyprian* and *Austin's* time : but I prove the evidence of Fact by this Argument, otherwise not to be proved at all : and I do not expect that any should condemn so ancient a practice, nor think they do, but rather do conceive that the bottome of the business is the dishonour of that Authority, by which it is to be done. *Bucephalus* will be ridden by none but *Alexander*, and it was the

the saying of Cardinall *Matheo Lugi* concerning *Luther*, That the Church of *Rome*, the Mass, the Court, the lives of Priests and Friers, stood in need to be Reformed, but that a poor rascall Monk (meaning *Luther*) *Heilin, Geog. in Bavaria.* should begin all, that he deemed intollerable, and not to be endured.

§. 6. *The evidence of Scripture.*

§. 6.

The second evidence is that of Scripture, which is first in dignity, but I put it second, because it justifies the Fact for the substance thereof; and here it is confest that no Turk, Jew, Infidell, is debarred by reason of his Nation: for Scythian and Barbarian, bond and free are all one; *We are all baptizd into one body, whether we be Jews or Gentiles, bond or free, 1 Cor. 12. 13. and have been made to drink into one Spirit:* and therefore the word of the Gospell lies open to all Nations and people, without partition wall, such as between the Jews and others of old time; but the barre lies in point of Religion; for if they lie in their Idolatry and Infidelity, though they may come to the Word, yet not to the Table of the Lord.

Who are to be kept from the Sacrament.

1. The Jews that serve the Tabernacle, and stick to the old Service under the Legall shodows, are excepted. *We have an Altar, or rather a Sacrifice, Jesus Christ our sin-offering, whereof they have no right to eat, Heb. 13. 10. that is, no right of Communion with us, or Christ. The place is difficult, but easily cleared by Levit. 6. 30. for as the Priests that served at the Altar, had no right to eat of the flesh of the sin-offering, whose blood was brought into the Sanctuary, but burnt it must be without the Camp, so the Jews that hold to*

the Legall service, have no right of eating the flesh of Christ, whose blood was brought into the holy place of Heaven (virtually) and his body suffered without the gates of earthly Jerusalem, thereby signifying that they were discommended, that hold to the Legall service.

2. Heathens and Infidels are excluded from this Table, because they are extraneous and without; so they are called, 1 Cor. 5. 12. *What have I to do to judge, or censure, them that are without?* they are without the gates of the Church, not obnoxious to the Government, nor allowed the priviledges of it; and they that are without the gate, cannot be admitted to the Table, untill they come in and be Members of the Family.

3. All unbaptized persons are excepted by the order of our Sacraments, whereof Baptism is first for infusion and implantation into the Body of Christ; and the Lords Table, for further coalition and growth; this order is confirmed by the use or business of the Sacraments, the one being of Regeneration, and so first; the other of Communion, and so the second. See 1 Cor. 12. 13. *By one spirit are we baptized into one Body, and have been all made to drink into one spirit; first baptized, and then made to drink, which order the Church of Christ hath held from the beginning, as it's said by Justin, μετὰ τὸ ὅπως ᾔσται τὸν πεπαισμένον, After the new Convert is thus washed, we bring him to our meetings where the Eucharist is.*

Apol. 2.

4. Those that are under a present incapacity of performing such antecedaneous acts of preparation, or which are to be exercised in the act of communicating, provided that this incapacity be visible, as I may say, or manifest unto us, as in infants, ideots, stupid ignorants, brutes in the shape of men, who though baptized, yet are not capable of discerning the Lords Body,

or

or of examining themselves, who seem to be excepted, *vers. 28. Let a man examine himself, and so let him eat and drink. And so, I know a mad man may have lucid intervals, and a poor ignorant soul may be brought to know the Letters, and spell the first syllables of Christianity, against either of which I would not shut the door; but if the ignorant cannot be gotten beyond sottishness and stupidity, nor got out of his obstinacy in blindness, I should be very unwilling to let him runne blindfold down the precipice, or leave the door open for him, to fall into condemnation; not that I envy him a benefit, but pity his downfall, which I ought to hinder, or at least not to help forward: and I may say of such an one, as the Apostle of the Law, Rom. 7. 13. Shall that which is good be made death unto him? God forbid: Especially considering that the Apostle having said, Let a man examine himself, and so let him eat, doth in the next words come on again, verse 29. For he that eateth and drinketh unworthily, eats and drinks damnation to himselfe, not discerning the Lords Body.*

As for infants, though the Churches of ancient time admitted them after Baptism to partake of the Lords Supper, for some hundreds of years, and one or two of our Reforming Divines speak somewhat favourably of it; yet the ground they went upon, *John 6. 53.* that otherwise they had not salvation, is disclaimed by all, both because that Chapter speaks nothing of the Sacramentall or Symbolicall eating the flesh of Christ, and drinking his blood; and also was delivered by Christ a year or two before this Sacrament was born into the world and because there is so much activity and exercise required in a Communicant, as *viz.* to remember the Lords death, to shew it forth, to discern the Lords body, to examine ones self, to judge ones self; therefore is that ancient practice obsolete, and as by

P. Martyr. &
Musclum de
cana.

tacite consent deserted, and in room thereof we admit now, not by their years; for a man of threescore may be a child in understanding, and a child in years may be a man; but by their discretion and knowledge in the mystery of Christ: and if the Parents or Pastors care, the blossoming of grace, and pregnancy in the child, were answerable to my desires, I should, as I am, for great reasons, be for early admissions of them, as namely, that the benefit and refreshing of this Ordinance might curb the over-growth of the sins and lusts of youth, and help forward the growth of their graces to an early maturity.

Those that are professed Christians, baptized Church-members, whether they live in open practice, or fall under the guilt of some gross and scandalous sin, are for that time as they be impenitent, to be secluded from, or not admitted unto this Communion; and this is an adjudged case in Scripture, 1 Cor. 5. where one for terrible incest, notoriously manifest, detested by very Heathens, remained in the Communion of the Church, through neglect of their duty; which the Apostle reproves, and having shown what power they had of judging such as were within, members of their Church, enjoins them to purge out the leaven, and to cast out from themselves that wicked person: and least any perverse gainsayer should restrain this power to this one sin, the Apostle saith, *vers. 11. If any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or extortioner, the Church hath power to judg them that are within. But what is this to the Sacrament? enough verily, for he that is cast out of the house, is certainly cast out from the household table; and the abstention from Communion, so much named in Cyprian, or *κοινωνία*, or seclusion mentioned in the Canons, and whatsoever word is used for this casting one out of the Church-*
communion

communion, here if any where it operates and works, in forbidding the use of the Table, where the *anum* of Church society and communion is; as for instance, Divorce though it extend further, yet signifies nothing at all, is no Divorce, if not a *thoro* or *mensa*, from bed or board; so this abstention is nothing, it works nothing, (I speak not of the private avoidance of familiarity with wicked persons, which lies on private persons) if not to this seclusion from the Table. I shall not further urge the example of the old Testament, which debarres the uncircumcised and the unclean for the time, from the Passeeover: and I deny not that under that worldly Sanctuary, and those carnall Ordinances, as they are called, *Heb. 9. 1, 18.* Legall uncleanness might debarre, when spirituall and morall did not, as now morall filthiness may, when legall uncleanness is not; for that uncleanness under the Law, had a spirituall signification, and though it was not alwayes sin, yet it signified morall pollution, as the leaven which was held execrable and must be cast out, at the Passeeover, is spirituallly applyed to another meaning by the Apostle, *1 Cor. 5. Purge out the old leaven, vers. 7. for Christ our Passeeover is sacrificed for us: the old leaven, that is the wicked and incestuous person (Beza, Slater, alii) out of your society, and malice and wickedness, out of your lives, vers. 8. and therefore the Argument which is drawn from the signification of the legall type, is not so contemptible, as a Learned man of late would seem to make it, since the Apostle seems to argue from the leaven cast out at the Passeeover, as I have hinted.*

Hag. 2. 13.

Mr Humfrey.

§. 7. The evidence of Reason.

§. 7.

The third evidence is that of reason, which was this, that such as have no right to eat, or have lost for present,

lent, right or capacity, should not intrude themselves : I say those that have no right, and they are those, that as the Apostle saith, *Epist.* 2. 12. are neerer *strangers to the Covenant*. For in reason the Covenant must go before the Seal, and not the Seal before the Covenant ; and therefore they were Disciples to whom Christ said, *Take and eat*, not aliens or strangers to the Gospel-Covenant, whereof it was ordained a Sacrament. Infidels or unbelievers, which answer to the uncircumcised, were debarred the Pascover : Or else they are such as having had both right unto, and use of this Ordinance, have afterward lost their capacity for the time, by some gross and enormous crime, which hath brought them under sequestration or deprivation by the censure of the Church ; and these answer the unclean under the Law, who having right to the Pascover as Church-members, were yet forbidden the use, during such uncleannels. For against such is the key turned, and the door shut, untill and unless by their repentance for their sin, they be restored to their right, and the sequestration be taken off. For so in the ancient Churches, while the *Lapsi* lay under penance, and were in the School of repentance, they could not communicate, the Crier said, *ὅσοι ἐσὶ μετανοία ἀπλάθετε πάντες*, as *Chrysost.* *hom.* 3. in *Ephes.* and if the same Authour and the same place may be heard, ye shall learn from him the very two sorts which I am speaking of ; *There ought*, saith he, *to come to this Table*, neither any, *τῶν ἀμωμένων*, of them that are not initiated and entred Disciples, *ἐκ τῶν μεμυμένων καὶ εὐσεβῶν*, nor any of those that are professors and members, but unclean or flagitious ; whole sinnes are such, *ut judicatur excommunicandus*, as it's said in *Augustine Epist.* 118. *ad Januarium*.

Now there is reason that such as lie in manifest and enormous sinne without repentance, should either

ther forbear, or by the Church be forbidden access to the terrible mysteries, as *Chrysostoma* often calls *φεικτὰ μυστήρια* them.

1. That they should forbear being made acquainted what a fearfull sinne they boldly adventure upon, viz. to be guilty of the Body and Bloud of the Lord, the very naming of it being able to strike terrour; and what danger they rush themselves into of eating and drinking damnation to themselves, as it were professedly seeking, and solemnly setting their hands to their own ruine. For though every sin hath death the wages of it, yet for a man to provoke his own destruction, and solemnly seal it upon himself, is most fearfull. Who would not tremble to eat such a sop as should be presently followed with Satan, or to eat such forbidden fruit as is lawced with this bitter sawce, *Morte morieris*, *Thou shalt dye?* For if this bread enter into a man filthy and polluted, *Majore illum ruina precipitat*; and he that hath purpose to sin, *gravatur magis*, saith *Augustin*, he is loaden with a greater guilt: *He takes payson, both by reason of his guiltines; of other sinnes, and of the abuse of the Sacrament*, saith *Bernard*. And therefore let men consider what they are like to reap, that either ravish and force, or secretly think themselves well if they can steal the Sacrament. For he that is in mortall sin, sinnes mortally (as *Alensis* saith) and that becaule, as the Schoolmen say, *Committit falsum in Sacramento*, he commits a falshood in this Sacrament, professing himselfe to come to and receive Christ, to whom he is an enemy and a stranger; he mocks God solemnly. And therefore as *Mr Selden* saith, If *Judas* that had a deliberate purpose of betraying Christ, had of himself therefore gone forth becaule he was so unworthy, *certum ipsi laudi fuisset*, verily it had been a credit and commendation to him to have forborn; and indeed there would appear some conscience

Calvin Instit.
lib. 4. ca. 17.

De Eccles. Dog-
mat. cap. 35.

Serm. de ca-
na. 2.

Pars 4.
Qu. 46.
Aquin. 3. pars
Qu. 8. Et
Eltius lib. 4.
distinct. 12.

De Synederis
p. 254.

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Calvin Instit.
lib. 4. ca. 17.

De Eccles. Dignitat. cap. 35.

Serm. de cana. 2.

Pars 4.
Qu. 46.
Aquin. 3. pars
Qu. 8.
Estius lib. 4.
distinct. 12.

De Synedris
P. 254.

ence in such forbearance, whereas there appears nothing but blindness, boldness, pride, custome, &c. in a dangerous intrusion. I cannot encourage men to forbear this Ordinance, nor allow the excuse of those that flatter themselves in such forbearance by their sin; as I have heard some say, they cannot come to the Sacrament, because they are not in charity. Sin may be an impediment, but it is not an excuse: if you be in manifest and flagitious sin ye may not come; but that sin excuses not: for you ought to find a third way, that is to repent and lay aside your sin, that you may come. *Let a man examine himselfe, and so let him eate, saith the Apostle.* As in the Marriage feast, *Matth. 22.* he that came without his wedding garment was cast out, and they that pretending excuses, came not, are said not to be worthy, *vers. 8.* What then is to be done? this third, to have a wedding garment and come too. Instance, a drunken servant that forbears to wait at his Masters table because he is drunk, but yet that is no excuse, for he ought to be sober and wait also: And this answers a captious fallacy or objection which may be made by some.

There is reason that the Church should forbid openly criminous persons from access to the Lords Table.

1. It would be not only *contra veritatem*, but *contra charitatem*, to make such partakers of the holy Supper: They are the words of Learned *Grotius*, who cannot be suspected to speak partially in this cause against truth, but to speak the sense of Antiquity: *for the seal, saith he, is not to be applied to him, to whom the thing signified, manifestly belongs not.* And therefore in the Churches of old it was wont to be proclaimed, *ἁγία ἀγία, Holy things to holy persons.* And *Chrysostom* shews, that one with a loud and terrible voice pronounced, *εἰ οὐκ ἔστιν ἅγιος καὶ ἁγία, for pearls are*

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Grotius de imperio pag. 229.

Homil 17. ad Hebr.

not to be cast to swine. Against clarity it is said, and of blind soul that discerns not the Lords body, to miscre- to the pit which we have left open. No mother would suffer her child to eat that which may be poyson to it, no shepherd would call his sheep into such pastures as will certainly rot them; no friend would put a sword into the hand of a furious man; No Physician would reach water to an Hydropick that eagerly thirsts for it. It was charity as well as duty in that Jehuada, 2 Chron. 23. 19. that set porters at the gates of the house of the Lord, that none that was unclean in any thing should enter in. The diseased or hydropick man is angry and frets fore against those that keep water from him, but they are his best friends that do it.

2. The admittance of ignorant, malicious, unclean, scandalous, drunkards, blasphemers, and such manifest works of the flesh, of which it's said, that those that do such things, shall not inherit the Kingdome of God, Gal. 5. 19, 21. will render the Lords Table a common Ordinary, a common Inne, a common shore, and fill the Church of God, and the society of Saints, with all proligious lusts and heresies, as if it were a stie of unclean swine; and what an ulcerous body would that Church be, where such a common liberty doth reign? when so many spots should be in your feasts of love, Jude 12. so much old leaven, to leaven the lump by their example? When as the Apostle in the case tels, a little leaven would do it, and therefore purge it out, saith *1 Cor 5. 6.* he, purge out the leaven while it is little. For as when the multitude a major part of a Town or City becomes infected, who shall shut them up, *Si contagio peccandi multitudinem invaserit*, saith *Austin*, then farewell all censures. And therefore if any shall encourage the Church to keep (as I may so say) open house in *Grotius de im- perio. pag. 233.* this case, doth little less, considering the corruption of men that would account such a liberty a war-

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B b
rant,

*Grotius de im-
perio. pag. 233.*

rant, than if I should counsell you to plant Weeds in your Garden, or bring Stones into your Vineyard.

Marth. 18. 7.

3. This would give occasion and advantage to separation, and put into the hands of men an argument to withdraw from such society and communion, and to rend themselves off from the body so corrupted; not that I justify separation upon such ground, as I intend to shew hereafter; for the people were blameworthy that *abhorred the offerings of the Lord*, for the wickedness of *Eli* his sons, *1 Sam. 2. 17.* and yet their wickedness was to be abhorred which gave the occasion: *Who be to him by whom the offence cometh.* The mouth that blasphemeth the truth and way of God is wicked, but the sin of him that opens that mouth is also to be condemned. We are told, *Ezra 6. 21.* that all such as had separated themselves from the *filthiness of the Heathen of the Land*, came to the Passover; and if we separate not from the filthiness of the Heathen, there are many that will separate from the filthiness of the Church, and we shall in vain call them back into a house infected with the plague, when once they are broken out.

Ezek. 22. 26.

4. The Church hath little or none other way, as the Church, to keep the holy things from being profaned, to correct the sins and lapses of her children, to preserve it self from being gangreen'd, to defend and wipe off scandals, but this way of privation of privileges, and casting off the peccant from her Communion, shutting this door against rebellious children. And what should the Church have done all the while the Civill Magistrate gave no assistance, if they had not used this power of their own, to maintain themselves free from scandals and heresies, and to keep the credit of their corporation, which otherwise would be the
most

most contemptible corporation in the world, and of no better credit than *Algier*, or any City of miscreants? For if God have deposited his Word and Ordinances with his Church, and committed them to it, the case is hard, if they might not put to the door against unjust invaders of her priviledges; as if one should commit a Vineyard to be kept, and not allow a hedge to be made about it. Now all men know, that almost all the coercion or correction that lies in the Churches hand, is the debarment of priviledges of the Church, that is of the Sacraments; for the Word lies open to all, as the outward Court to all comers; and as for civill punishments, they are neither proper, nor the Churches; the rod belongs to *Moses*. And whereas it may be said, The Church hath the Word of God, and by that they denounce judgement, declare sin, wound the profane, prohibit the unworthy from this Table; I grant it; and it is a necessary and proper means: but withall, I say, If a City or Common-wealth have Laws proclaimed and expounded, and penalties set forth and declared, but no execution of any restraint or punishment, no power to correct or punish; I need not tell you, how full we should be of thieves and felons for all that.

Thus much be said in confirmation and maintenance of my generall Position, That the Lords Supper is a barred Ordinance, which I have indeavoured to make good by evidence of Fact, by evidence of Scripture, and by evidence of Reason, for the satisfaction of your scruples (if any be) and the settling of animosities. Much more might have been said and argued upon the Point; For if the very Heathens in their idolatrous Sacrifices by their light of reason, did no less, as appears by their *exis exis deus animis*, in *Callimachus*, and *Procul ô, procul este profani*, in *Virgil*: Away, away all you that are profane: If both Hea-

Chrysoft. hom.
17. ad heb.

Cesar. Com-
mentaries.

Grot. de imp.
Pag. 232.

thens, and the Church of God had some that did *σκοπεῖν*, survey the Sacrifices, that they had no blemish that might disable them from being presented to God. If in the Olympick games or masteries the Crier made Proclamation, If any man come out and accuse this Combatant or Antagonist, that he is a thief, a slave, &c. being a dishonour for a Gentleman, a Free-man to enter lists with such a fellow. If the old *Druids* in France had a form of Excommunication out of their Society, and it was accounted a mighty punishment; If the *Essens* a Sect among the Jews in Christs time, had it in use to cast out of their Society such as were offensive, as *Josephus* tells us: If the Synagogues had a form of disynagoguing offences, though they abused it, as all Church-censures are, when they spare the carrion-Crows, and vex the Doves; I say, if all this, and much more, why then should this be accounted a new and unreasonable, either Doctrine or practice? I end this point with a request, That every one of you would rather labour and study to prevent all occasion of using this course, than to remove the old Land-marks.

§. 8. *Who may not be denied this Ordinance.*

Thesis. I I. The second generall Position is this, *That though this Sacrament be a barred Ordinance, denied to some, yet it cannot be denied to any baptized visible Professor of the Gospell, but upon such ground, and in such manner and order as God hath appointed or allowed. And this takes off the odium and terrour of the former point; This settles and quiets all mistakes of them. For God is not the Author of confusion, but of order and peace in all the Churches of the Saints, 1 Cor. 14. 33. Let all things be done in order, vers. 40. And therefore the Apostle, when he had enjoyed Timothy, To rebuke them*
that

that sinne before all, that others may fear, 1 Tim. 5. 20. doth in the next words lay a serious charge upon him, To observe these things without preferring one before another, and to do nothing by partiality. Would you call that a well-govern'd City, a well-order'd House, or rather a Cyclops den, where every one may cast out another, and he himself, as the Rabbies in the latter end of the Jewish State, ridiculously excommunicated one the other. As promiscuous access is not to be allowed, so neither promiscuous deniall; as one may intrude and usurp the Lords Supper rashly, so he may be as rashly forbidden. As there is an ignorant and scandalous thrusting out; the door may be open'd and shut both, *errante clave*. If, I say, that a gangreen'd leg or arm may and must sometimes be cut off, Doth it follow that for every sore before healing plaisters be used, we must runne to the Knife or Axe? Or if, I say, a robber or murderer may be put to death, must I therefore have him to the next tree without further triall or judgement? The case is plain, but particularly handled thus.

1. It cannot be denied to a repentant sinner, one that doth renew his purpose of amendment, and after his fall with *Peter* bewails it bitterly, whatsoever his sins have been, for which he hath been punished or censured; Repentance doth dissolve the bands, and pull away the barre from the door: repentance prevents the punishment, *He cast them into great tribulation, except they repent: as it prevents, so it restores a man, as Ezek. 18. 30. Repent, so iniquity shall not be your ruine.* This was the *Novatian* rigour and errour; they would not allow lapsed Christians that had fallen into sin, the benefit of repentance and restoring to the holy Table, but leave them to Gods mercy; for to the peace and communion of the Church, they must not return. But the Orthodox Churches did allow repentance to

be medicinal; Yea the very Church-censures were not intended to be mortal, but to be medicinal, viz. that sin might be destroyed, but the soul saved, 1 Cor. 5. 5. and here is a difference between civill sentences of death, and Church-censures. If a man be condemned to die for felony, his repentance doth not acquit or restore him from the sentence of death, but it restores a man to his Church-priviledg that had lost it; it is *Tabula post naufragium*, like a plank or board after a Shipwrack which saves from drowning, him that gets to it.

Object. Some may object, *That this is an obvious and easie Engine to open any door that is shut; for if a man make a verball profession of his repentance, and say, I repent of my sins, and that is to my self, you know not my heart, I demand my right.*

Answ. The Discipline of the Church is not to be exposed to mockery, nor is it a meer externall Pageant. I will know, saith the Apostle, 1 Cor. 4. 20. not the speech of them that are puffed up, but the power, *For the Kingdome of God is not in word, but in power.* Hypocriticall and superficiall expressions signifie nothing, but the powerfull work of grace and regeneration which changes the heart. And because the Objection may be made by some (*ex animo*) intending to shew with how easie a word, as *Nollem scire*, or I repent to blow the door open to himself, therefore I answer it, That though I should rest in a serious profession of faith and repentance, which is not pull'd down again by a wicked life, or scandalous sin; As Philip rested in it, when the Eunuch answer'd him, *I believe that Jesus Christ is the Sonne of God*, Acts 8. 37. and so was baptized; yet when a man lies under the charge of our censure for some scandalous sin, the case is otherwise; for as it is in such sinnes as are with damage to another, it is not enough to profess repentance, but there must be *Zachens* his repentance, that is, restitution.

tion and reparation of injury, if one be able ; so in scandalous finnes, whereby the Church is injured and offended ; There was alwayes in the ancient Churches a certain Discipline (as *Chemnitius* saith) whereby the repentance of men was explored and tried, whether it were serious, slighty and superficiall. Sayings served not the turne, the Church had received a wound, the mouth of the enemy was open'd to blaspheme, and therefore it was her honour to be satisfied in that reparation, which was made by repentance, that God might regain his visible honour by the repentance, which he had lost by the scandall, and there is ground for it, 2 Cor. 2. 6, 7, 8. where the incestuous person lies humbled and overwhelmed with great sorrow, and therefore the Apostle writes to the Church to be content to comfort, to forgive him, and to confirm their love towards him. This is no dallying matter, when the fall is scandalous, the repentance must be serious ; *Peter* thrice denies Christ ; and Christ asks *Peter* three times, *Lovest thou me ?*

De preparat.
p. 95.

2. A visible professour of Christian Religion, that stains not his profession with a wicked course of life, or some scandalous act, cannot be debarred his right of Communion with the visible Church in her priviledges. Many are in the externall Covenant and Kingdome of Christ, who are not truly regenerate, nor lively Members of Christ himself ; inward grace makes a member of the Church invisible, and the profession makes a visible. The Sacraments are given to the visible Church, we cannot discern or judge infallibly, who is regenerate, who an hypocrite ; a visible Judge is not to go by an invisible rule, *You shall know them* (saith Christ) *by their fruits.* He doth not say, *You shall know them by their sap ;* It's one Question, Who is a true Member of Christs Body, and truly in Christ ? It's another Question, Whom we may communicate with ?

It's

It's one Question, who comes and eats, and drinks unworthily? So do hypocrites: It's another Question, Who may not come at all? and those are visible unbelievers, and scandalous persons, *Usitatissima phrasi* (saith *Chevnitius*) in the most usuall phrase of Scripture they are called holy and Saints, who are Saints by calling, Disciples of Christ, separated from infidelity and Heathenism unto the worship of God by their faith of the Gospell; It must be evidence of some fact, or disorderly walking which is proved, that must give ground to dis-common, or dis-franchise a reputed Member. Who ever heard of witnesses to prove a man unregenerate? Oh but in judgement of charity at least, he must be truly regenerate! *I would all the Congregation were holy*; That's the best corn-field that hath fewest weeds or tares, but (as I conceive) the Church is to proceed by an infallible Rule, not a judgement of charity. Charity gives a good temperament unto our judgement, and holds the ballance mercifully, but God hath set a Rule to judg by. *If one that is named a brother be a fornicatour, or Idolater, or a rai-ler, or drunkard*, 1 Cor. 5. 11. It is the visible Rule of his own word, who may, and who may not be debarred our fellowship or society; Charity may hold the scales, but the scales are Gods word, which tells us, who are *inter-Commoners* and Covenanters, and *Sacramento tenus* Communicants, whether they be truly regenerate or no, for I have no Rule to judg that, and he may have right *in foro externo*, because he answers to the visible Rule of judging, for he is a brother called; he is, as the Apostle saith, within, and not outwardly scandalous. *The Kingdome of Heaven is likened to ten Virgins, whereof five were foolish*: The Bridegroom might shut out the foolish, but the wise could not forbid them to attend or trim their Lamp, *Matth. 25.*

3. No secret sinne that lies in the bosome of the heart, is a sufficient ground of a mans being debarred or prohibited by the Church to come to this Table. It may be a cause of mans eating and drinking unworthily. but of his debarment to come, it cannot be: It may be a cause of forbearance to come, not of prohibition; and the reason is, *De secretis non judicat Ecclesia*; secret sins are without the Churches cognizance. Our Saviour tels us, *Matth. 5. 28. He that looketh on a woman to lust after her, hath committed adultery with her in his heart*; but that adultery is not punishable by any, but him that knows the heart. The Schoolmen teach, *That if a Priest have mens secret sinnes under seal of Confession, he may not forbid the person in the face of the Congregation; for then he is not Corrector, but Proditor.* Christ knew *Judas* his rottenness, his theft was acted, his treason intended, and now in hatching, yet he suffer'd him. I know it's a great Question, *Whether Judas received the Lords Supper?* But that indeed is not the Question, but this, *Whether he was debarred or forklidden by Christ, or no?* And there is no footstep of proof for it. I say, that's the Question in this point; and yet to speak a word of the other. It runs currant by generall vote of Antiquity, ten for one, That *Judas* did receive the Lords Supper. *Hilary* is quoted against it, but he also, as *Vasquez* truly observes, is against his communicating in the Passeover too. Now we find he sate down to the Passeover, *Matth. 26. 20.* and and was hinted by Christ at the very Table to be the Traitour, *One of you,* vers. 21. and there is no mention of his deserting the company so early. That word of connexion, *Luke 22. 21. But behold the hand of him that betrayes me, is with me on the Table,* speaks very fair for it, that the connexion may be preserved with the former words. Those that are against it, as some learned men are, answer the Text by anticipations, and

Durand. l. 4. Dist. 9. Quest. 5. §. 7. Alef. part 4. Quest. 49. mun. 1.

Vide Selden de Synedris lib. 1. cap. 9. Vasquez. Tom. 3. Disq. 217.

Musc. de canā
et multi.

give their reasons, That it's not likely Christ would eat with such an hypocrite, &c. But reason is no demonstration in matter of fact, as a learned man saith, The great streffelies upon one word, *John 13. 30.* *Julias taking the sop went out immediately.* This sop, say they, was given at the Paschal Supper before the Lords Supper. Whatsoever it, it was an index of the Traitour, and given to distinguish him, therefore not a common giving it to all, as the common custome was; and wonder it is that the Apostle should interpret Christs words, *Do it quickly, of buying things for the feast,* which is a sign they dream'd of no Excommunication by those words; nor yet wonder'd that there should be such haste to provide and cater, as that he must rise from the Table, while the Paschal Supper was eating; which Paschal Supper and the Lords Supper, was, as it were, all one to them, not distinguish'd, but by the signification put upon the bread and wine, just when they were delivered, being indeed the Paschal Rites, and no other, viz. materially: and therefore I see not but *εὐδίας*, here may signifie, as it doth, *Math. 13. 5.* *εὐδίας ἐξ ἀγέμων;* The seed in stony places sprung up forthwith, not so soon as sowed, but by reason of shallowness of the earth, and heat of the rock, sooner then ordinary seed; and so *Judas* went out forthwith, not before the end of the Paschal Supper, which was also the end of the Lords Supper, both being at once, and concluded by one hymne; but before the long speech, which was continued after Supper by Christ, *John 13. & John 14.* For he left Christ and the other together in the room, and before that last Sermon, was gone about his intended plot; and this as it is the common, so also (as I suppose) the true opinion, which is hinted, as the consent of the Church of *England*, in the Exhortation before the Communion, where you find these words, *If any of you be a blasphemers of God, an hinderer or slanderer.*

Vasquez. Tom.
3. Disp. 217.
cap. 2.

Confessio Bel-
gica.

flanderer of his Word, an adulterer, or be in malice, or envy, or any other grievous crime, bewail your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the Devill enter into you as he enter'd into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

But this example pleads nothing for admission of openly notorious and scandalous sinners. For though Christ knew *Judas*, yet his sins had not yet scandalously broke forth; and therefore he was present, as a secret sinner, of whom there could be no just accusation, nor evident proof, and so no object as yet of any ecclesiasticall censure in an ordinary and orderly way, as *Aquinas* saith.

Tom. pars 3.

Qu. 81.

4. No private trespass against, or private scandal given to a Christian brother, is the immediate object of this debarment from publick Communion. For in such cases there is an order, *viz.* The golden Rule of Christ is to be observed, *Mat. 18. 15.* Go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother; if not, then take one or two more, that in the mouth of two or three witnesses every word may be established; If yet he hear not, or neglect, Tell it to the Church. The business here to be done, is not so much to resarciate the damage or injury done to thee, or to make him pay what he owes; that belongs to *Westminster-Hall*, not the Church; but to gain a brother to repent, that's the work. And here we may complain of a great neglect of this duty of private reproof or admonition. Men would have their private offences brought upon the publick stage at first dash; they expect the Church should proceed to do their work at first instance; they forget that, *Levir. 19. 17.* Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him. The Church would have lesse to

do, if this course were held; the matter would be stopt, the offendour gained by this private plaister, w^hich if it do the cure, what need we go to the Chyrurgion? Men have their own private plaisters, and untill the sore rankle, they call not the Chyrurgions to counsell. Men are apt to run to the Church or Minister with private whispers, and what can they do by Gods Word upon; rivate whispers? just nothing, go and do your own duty; Let Christs order be observed. He will not have a member of the Church made a Publican or Heathen at first dash: there are three neglectings to hear before that be, *If he hear not thee, If he hear not two or three, If he hear not the Church*: but if he do hear thee, then no end of bringing two or three; If he hear two or three, then no telling of the Church; If he hear the Church, then is he no Heathen or Publican unto thee. How rashly and passionately do many separate from the Church, because she cannot, doth not cast out her members upon their private whispers? Let them go and separate also from the Commonwealth, because she doth not banish or put to death upon private information. Do they neglect their own duty to their brother, and will they make the Church a Heathen and a Publican to them, for not doing that which by Christs order they cannot do?

5. The proper, and adequate, and immediate object of this debarment from the Communion of the Church, is a scandalous person, that holds either a course, or hath committed the act of a scandalous sinne. And what call you that? It may be explained thus:

1. Some atrocious or grievous sinne, of first magnitude, *If any that is called a brother be a fornicator, idolater, covetous, &c.* 1 Cor. 5. There is a list with an *Et cetera*, Gal. 5. 19. where they are called, *Works of the flesh*, and they that do such shall not inherit the Kingdom

dome of God; As also 1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the Kingdome of God, nor fornicators, idolaters, adulterers, abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners? and such were some of you. These the Papists call mortall sins, they bring scandall on the Church, provoke God, blot out our comfort, waste the conscience, &c. but there are quotidian sinnes of daily incurfion, common to all godly men, infirmities, which like little flies are not to be knockt down with so great a hammer, whose absolute cure can hardly be expected, or performed by such as are subject to the like passions themselves; divorce or banishment are too great, but for such offences as are directly contrariant to the respective societies of marriage or Commonwealth.

2. It must be an open and manifest sinne, else it is not scandalous, ὁλος ἀκρετας ἐς ὑμῖν πορνεία, It is reported 1 Cor. 5. 1. commonly fornication, and such fornication. Chrysostom saith, he speaks τὰς γνωρίμων, concerning manifest sins, when he charges his Ministers to admit no scandalous offendour. Now to render a sin manifest or notorious, I suppose first it's requisite,

1. That it manifestly be a sinne, and this is *questio juris*: for a thing may be commonly cried down under the name of an enormous crime, and yet indeed the very doubtfull. I instance usury, where the Question is, What it is? Then, Whether this in question be usury? Then, Whether all usury be sinfull? For there are great names of learning and godliness, who upon considerable reasons do deny it.

2. That it be manifest, that the sin be committed; for it's one thing to know simply, and another to know judicially; and known it must be, either by evidence of fact, or confession, or conviction; if it be,

Cont. Ruffin.
lib. 2.

Lib. 4. Dist. 9.
Qu. 5. §. 7.
Aug. in 1 Cor.
5. If any be
a brother.

and yet appear not, it is as if it were were not, *De non existentibus & non apparentibus eadem ratio*, If it come to that pass, that the offendour put himself upon conviction, then the process must be *Secundum allegata & probata*. In the mouth of two or three witnesses every word must stand; saith our Saviour upon this point. If I were to judge the fact, which I myself do know, but yet it is not proved, I durst not make a censure, but should rather, *Exuere personam judicis, & induere personam testis*. And as *Jerom* saith, A single witness is not to be believed, *Ne Catoni quidem*; No, though he were *Cato*. You would be loath to lose your horse, your goods, but upon sufficient conviction; and I hope, you think that to lose your right to the Sacrament, is a greater loss. I like well of that of *Durand* out of *Austin*, We cannot *prohibere à Communionem* any man, but he that either confesses his sin, or is convicted of it before the secular Judgment, or in the face of the Church. You see what a sufficient hedge the Scripture and Reason hath made about the right of a Communicant.

Sixthly, No private person by any private Authority, can dispossess a visible member of his right of Communion; as in the Commonwealth Justice is necessary, but private persons do not bear the Sword; It's unreasonable that a man laying claim to the Ordinance should at any mans private discretion be denied. What inconveniences and mischiefs would this fill the Church of God with? How full of scandals? This would not heal scandals, but make them. Nor can I warrant or encourage any private or single Minister ordinarily to assume the power of jurisdiction, to cast out of the Church, as once did *Diotrephes*, 3 Epist. of *John* vers. 10. and I say ordinarily, because *S^t Paul* deliver'd to Satan *Hymenæus* and *Alexander*, 1 Tim. 1. 20. For the Pastour is not *Dominus*, but *Dispensator Sacramentorum*, (as *Alensis* saith) not the Head of the Sacraments, but

but the Steward; And it would go very ill with the best Communicants many times, if the power lay in that hand. He that preaches against them would make no bones to forbid them the Table, and they that least deserved, it should feel the severity most. But our Saviour his Rule is, *Tell the Church*; and that rebuke which was given to the incestuous *Corinthian*, was inflicted by many, *2 Cor. 2. 16.* It's true, The Minister may alone perform the executive part, and pronounce the words, as the Crier doth the Proclamation, and peradventure withdraw his hand from reaching forth the Sacrament to a scandalous person; but that is no act of Jurisdiction, or casting out the scandalous person, as I shall (it may be) shew anon.

Matth. 18.

Seventhly, The Church it self doth not ordinarily cast out a meritorious sinner without previous Admonition, and hearty seeking of a lost Sheep. For there are few that would cut off an unsound Leg or Arme, before they had tried all wayes. And our Saviour saith, *If he neglect to hear the Church* (Mat. 18. 17.) as implying, That the Church deals with him by exhortations and intreaties, such as may overcome his obstinacy, rather then punish it, and had rather heal him, than cut him off. And so in the first generall Position, I fortified the Sacrament against undue Intrusion: and in this second I have fortified the Right of the Communicant against unjust invasion.

And having shewed you the truth of this Point in two generall Positions; The first was, (That this Ordinance is barred, and lies not open to all that may intrude. The second was, That the right of a visible Church-member is hedged in, and cannot be hand over head invaded, and taken away from him. (Now I shall shortly shew you what Use may be made of all this.

CHAP.



CHAP. XVIII.

The Uses which are to be made of the two last Theses.

§. I.

THat the truth lies between these two; I say, between a forcible Entry, or *violent Intrusion* unto this Ordinance, and an *unjust invasion* of the Communicants right. For both the Ordinance it self, and right of the Communicant are hedged in; As in all Corporations, whosoever will, may not intrude into the freedom; nor yet the rights belonging to that freedom be taken away, but in an orderly way. That which God hath made common, we may not inclose or make severall, *viz.* the Gospell or preaching thereof: and that which God hath made severall, we may not make common, that is, this Sacrament. As he cannot allow this Table to any that are not of the house, so neither can we turn out of the house such as have right to come to this Table. Some are displeased that they should not have the same right to the Word, and to the Table. No, for as thou art a sinfull man, thou hast a right, a duty to hear the Gospell, though an Heathen; but not to this Sacrament, till thou be a Christian, and duly qualified professour of Christ. Are you not pleas'd that God gives you a nearer and more inward admittance unto Communion and fellowship with

with Christ, than to Jews and Infidels, and such as are called Christians, but are little better than they? Would you not have him make more of his children, than of common servants? While you would raise up a right unto wicked men to Gods inner Ordinance, you do but depress and lay low the difference and favour; which he vouchsafes to his Covenant-people. A King may send a Proclamation of pardon to rebels, while the Sword is in their hand, but he seals it not to them, nor invites them to his Table, till they submit and accept conditions.

No private grudge, or distance, or animosity of any man in authority can warrant the dispossession of any just right of a Communicant to this Ordinance. I have told you already, We are not Lords of the Sacrament, but *Stewards*; the Table is the *Lords Table*, not ours. No servant can upon any private grudge against his fellow-servant forbid him the house or table provided by the Master: No private Citizen can forbid the privilege and rights of freedom to his fellow-Citizen: This is but the exercising of private revenge by the way of Gods publick Ordinance, and to prostitute the same to our envy and malice. *The King said to his servants, binde him hand and foot, that hath not the wedding-garment, and take him away: Matth. 22. 13.* The King said it: Let all the Lords servants take heed of casting out any, but upon the Lords warrant, and upon his command. I should tremble that my self, or any else should make my Office serve my private spleen: neither can any man lose his right upon my supposition or suspicion of scandalous sin, but clear and convictive evidence.

§. 2.

And what I say of private grudges, I would be understood to say of *private differences* in opinion, speculative or practick, provided they be such as godly men do ordinarily dissent in; or (as the Apostle saith)

§. 3.

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Such things wherein the Kingdome of God consists not. Rom. 14. 17. For vers. 3. *Let not him that eateth despise him that eats not. Let not him that eateth not, judge him that eats.* And the reason is given, vers. 4. *He is another mans servant, to his own Master he stands or falls.* Such discord need break no musick : we may as soon make all faces alike, as all judgements; and we should not be so proud as to think all are Blackmores besides us. For God hath received him, (saith the Apostle, Rom. 14. 3.) therefore let us receive him, and let him receive at the Lords board. And yet I would have no man think, that I dare speak in favour of, or invite heresie to the Lords Table. For as there is a great difference between our daily sinnes, and those we call scandalous, or flagrant, and atrocious; so there is also between many errors of judgement, and pernicious heresies. And if we compare such heresies with scandalous sinnes of morall life, you shall find, that heresie is more infectious and pestilentiall, though the other may be as mortall : So the Plague is more to be avoided than the Dropsie. Heresie overthrowes the faith of other men more easily, than drunkenness doth their moralls by the example. By scandalous sinnes we open others mouths to blaspheme, by heresie we our selves blaspheme, 1 Tim. 1. 20. And you find that it is said of heresies, as it is of Adultery, Murder, *They that do such things shall not inherit the Kingdome of God.* Gal. 5. 19. And if there be any thing higher, it's said, *They bring upon themselves swift destruction?* Pct. 2. 2. and therefore they are as farre removed from this Table, as any other.

S. 4.

And what I have said of private grudges, or private differences in judgment; I say, lastly, of *private respects* or partiality, which neither shuts nor opens the door well. And if I were to allow or disallow Communicants, I would not admit my near relations, Wife,

Wife, Children, Servants, Kindred, Friends, but upon the same terms I would admit my enemy, his relations, his Wife, Children : and if I should disallow any of them, upon the same terms I would forbid mine own ; else were I a respecter of persons, and a judge of evill thoughts. Nor would I stretch out my hand to a Parliament-man, and withdraw it from a Scavenger, on the same terms. Nor should a godly man, *Flagranti in crimine*, under the scandall of drunkenness, or adultery, find any more wellcome than another man under the same sinne, untill repentance made some difference. For still I go upon the same Rule or Principle ; The Table is not ours ; We make not the Feast ; We are not Lords and Masters of the Ordinance, but Stewards, Servitours, Dispensers, that must act *ad voluntatem Domini*. Jam. 2. 4.

The third Use of this Point, may be to satisfie our querulous and complaining dispositions, when they see many who are *Jews outwardly*, and yet are *no Jews* ; Many that have a *forme*, but not the *power* of godliness : Many that *walk disorderly*, as the Apostle saith, *2 Thess. 3. 11*. Many that desire to *make a fair shew*, and do *overzealous*, set a good face on it, *Gal. 6. 12*. but are rotten at the core, &c. They complaine, Why are they suffer'd ? Why are not they cast out ? Why do they remain *spots in our feasts*, as *Jude* saith, &c ? And it cannot be denied, we plead not for hypocrites ; we are not Advocates and Patrons of foolish Virgins ; they come unworthily, though they come, and that is bad enough : but why do they come at all ? The Answer is, That violence must not be offer'd to that Rule, Order, and way, which God hath set down for the prohibiting of any visible member from his right. It's fit that thieves and robbers, and cheaters were either reformed or purged out of the Commonwealth ; but yet it must be in the course of Law, or else the remedy would be a

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mischief: *That in the mouth of two or three witnesses* (saith Christ, *Mat. 18. 16.*) *every word may be establishd.* It is not a thing to be done at randome, as I have shewed. Every sore leg is not presently to be cut off, there may be as sore a one under a silk stocking: The Church sins if she neglect her duty; but I must tell you, That you must do your duty first. Have you (in private offences) gone first to your offensive brother, and told him of his fault in private, and then if he be not gain'd, have you born witness against him? And hath he been convinced of his sinne by due conviction? Or doth he stand out against conviction and admonition? And is he obstinate, and doth persist in his sin? One may murder a Felon: he should haply die, but he dies innocently, if he die by a private hand. A man that deserves to be cast out, may be cast out injuriously, *viz. à non iudice.* I confesse the Argument is plausible; that the Church, the livelier and purer it is, the better it is: So the Corn-field is best that hath no weeds; The Corn that's cleandrest from chaff and cockle is the purest; but it's rare to find such a field, or to find such a floor; in the Garner so it is, but not in the barn-floor. I like holiness which is of Gods making; not that which is of mans making. The *Novatians*, or *Cathari*, the *Donatists* also, pretended both to a holiness above all the Churches of God in the world: but there are (as *Calvin* observed) none of them left in the world to be seen; whereas the true Churches of Christ continue, and I hope shall continue, though they be like *Israel* going forth of *Egypt*, that had a mixt multitude among them, as the Scripture speaks.

CHAP. XIX.

*What must be done where Discipline
cannot be executed for want of
Administrators.*

HAVING said, That the Lords Supper is a barred Ordinance, and yet that the just rights of the Communicant ought not to be invaded : I shall now proceed, before I go further, to two or three Questions of moment and importance; The Answer to which will both clear the former Doctrine more fully, and also anticipate such Objections, as may be raised up against it.

§. I.

Quest. 1. The first Question is this : What is to be done in such case, wherein the former Doctrine is impracticable, by reason that the Church or particular society, whereof thou art a member, is not in capacity to exercise such Discipline, for want of such due Administrators as may bring to execution the aforesaid order of Debarment from, or Admittance to the Lords Table?

Before I answer this great Question, I must tell you that I have cause to fear least it be said of me, as Cicero said of Cato, *His opinion of, and affection to the Commonwealth is excellent good, but he is offensive, Quia loquitur tanquam in Repub. Platonis, non tanquam in facie Romuli, because he speaks as if he were in Pla-*

to his *Common wealth*, not as in the dregs of Romulus : So you may say, that I speak as if I was in the Primitive Church, and not in the dregs of corruption, which profaneness and superstition have brought in upon us. But notwithstanding the Clock that goes false must be reduced to the Sun-diall, and not that by the Clock that erres. We may justly complain of, and bewail the evill *genius* of the times and men, that if they can hear novelties every Lords-day from some ambulatory Preachers; and they also can vapour up and down with two or three Sermons calculated to serve any Meridian; do not either look for, or prize a settled condition of Ministry and Sacraments in the Church, but rather cry, So would we have it, *Let every man do that which is right in his own eyes*. And we little think that so many breaches and distractions are amongst us, because we seek not the Lord after the *due order*. It was an old complaint, that the coming in of the world into the Church was the decay of Christianity. While Emperours were Heathen, and persecutions of the very name Christian, were frequent, the Discipline was vigorous. When men came in to Christianity with no other resolution, than to suffer for it, and made account to save nothing by it, but their souls, the Discipline was able to keep them in compass : but when Christian Emperours came in, and set the broad gates open to the world, then they throng'd into Christianity for fashion, interest, preferment; as all do now upon custom, example, education: and hence is the decay and corruption of Discipline: Atheists, Epicures, Libertines, every one under form and colour of Religion, providing immunity and impunity for their own lusts. Which having said, and thereby pointed with my finger to the sore, which I cannot heal, I shall answer to the Question.

§. 2.

1. That strait is great, where there is not a just and orderly.

orderly power to separate or sever the precious from the vile, to deny their bread to children, or to cast the childrens bread to dogs, and there will be found a great deal of self-deniall necessary in this case. The affirmative command of giving the Lords bread to his children, and the negative command of not casting pearls before swine, are both to be observed; and the only expedient that I know, is, that both Minister and People do the duty of their place, without usurpation of further power, than they have by Gods warrant, and then all will be as well, not as it might, but as it can: and it was in *Hezekiah's* Passeeover in the second moneth, 2 Chron. 30. *Many in the Congregation were not sanctified*, vers. 17. *Many came out of the Tribes of Israel, which had not cleansed themselves, they did eat the Passeeover otherwise than it was written*, vers. 18. Here you see it was not so well as it ought, but it was as well as it could at that time; and therefore *Hezekiah* pray'd, *The good Lord pardon every one that prepares his heart to seek God, though he be not cleansed according to the purification of the Sanctuary, and the Lord healed the people*, vers. 19. And therefore to speak more particularly to the point; I cannot counsell, but bewail the intermission of the Lords Supper in such Churches, where they are a number of worthy Communicants, at least visibly, though there be no power of juridicall exclusion of the unworthy. The *Helvetian* or *Switzerland* Churches claim to be Churches, and have the notes of Word and Sacraments, though this order of Discipline be not settled among them; and I am not he that shall blot out their name. There is an express command, *Do this*, and a very great obligation; There is an excellent benefit of this Ordinance, which if it stir up the thirst of Gods people to desire, or rather claim it at the Ministers hand, I see no ground for the refusal. I know the Sacraments of ordinary use were intermitted in the wilderness,
wholly

wholly or mostly, and they were recompensed with extraordinary, 1 Cor. 10. but that arose on another occasion than this I speak of. For alas, how many Churches in *England*, or if you will, good Christians in them, shall everlastingly be deprived of this high Ordinance, and the benefit of it; shall lie under the temptation of separation; shall lose this mark of a Church; and shall in effect be equally debarred of this Communion with Christ, as wicked men are, and that also not for any default of theirs, but for their unhappiness of being planted in a Vineyard that wants a wall or hedge?

§. 3.

2. A particular Church having administration of the Word and Sacraments, is not bound alwayes to want a hedge, pale or door unto the Supper of the Lord, in case the Civill Power is not pleased to intermeddle or interpose in these affairs; but are (as I conceive) bound to use all warrantable meanes to preserve their society from infection and scandall, and the Ordinance from undue invasion, by giving up themselves to such inspection, as God hath intrusted it with, and themselves have chosen; and by associating themselves with other Churches of God, that the unity may be preserved of the Body of Christ; as the Arch is firm by the mutuall support of the stones; and their joyning to the top-stone. For the Church is a body or society with which God hath deposited his Ordinances, and given it power to meet and assemble themselves together for performance of them; and it were a wonder that they should not have a power of exercising them in a right manner.

I do not arrogate unto the Church any the least power of outward force, or coercion; for that belongs to him that bears the Sword: who if he do not give effect to the censures of the Church, yet they have their effect by the consent of the Church it self, *Ex Disciplina confederata*, as they say; which is that by which he that consents to be

be of that body is subject to the Laws and Rules of it, and is cut off, if he prove a rotten member. To give light to this point, How stood the Discipline of Synagogues, from which I am apt to think our Christian Churches took much of their pattern? They had a power to discommon their own members, and it seems to me that their *συμβολή*, or agreement among themselves was that which gave effect to their censures, *Job. 9. 22.* And what is the government of Colledges, Corporations and petty Courts in Countrey-villages, where the by-Laws and amerciaments and penalties are by agreement, not thwarting the municipall Laws of the Commonwealth? He that will enjoy the priviledges and freedoms of such a body, must be subject to the Rules and Laws of that society: and so the Christian Churches under Heathen Emperours could do no more but disfranchize their own members from the priviledges of the Church, of which body they had by their own consent come in to be members, and so submitted themselves to them. The Emperours gave not this power to the Church, but God who gave them his great Charter to be a City and Corporation of his own, did *eo ipso*, give them this power, without which they might be a *Cyclops* den, or *Chaos*, but not a regular Society. And upon this ground (as I conceive) the Apostle reproves the *Corinthians*, *1 Cor. 6. & 1 Cor. 5.* for not doing those things to prevent scandall, which they were impowred and enabled to have done as a Church of Christians. And if any man had been of such stomach or disposition in those times, as not to have cared a straw for those Church-censures, so long as the civill power toucht him not in purse, body, liberty, it was enough to proclaim him fitter for to be a Heathen, than a Christian. For it's admirable to consider, as it is most evident, That a Church-censure, a Suspension from the Communion of the Church wrought more sorrow, and

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trouble,

trouble, and heart-breaking, than the fire and faggot of the persecution. In conclusion and upon the whole matter, as he said of the *Romans*, they must *redire ad casus*, return to their poor shepherd cottages again: So I say, that in case of this necessity, when the Civill power contributes not assistance or furtherance to the Church, she must consider the case of the Primitive Churches, and what intrinsically belongs to her to do, as a corporation or body of Gods making, with no other power of self-preservation from scandals of members, but purging them out; nor from injuries of forreiners, but suffering.

S. 4.

3. Every particular member of the Church ought to withdraw or refrain from such conversation with a scandalous brother, as may either give occasion of scandalous brother, as may either give occasion of scandall to others, or infection to himself. The Apostle allows civill commerce or entercourse with Heathens and Infidels, if we live among them, and the bonds of naturall and civill relations or duties must not be violated on pretence of Christianity: but an arbitrary, familiar and intimate society or fellowship with them that live or act scandalously, doth but soil our selves, harden them, and offend sober Christians. It's a caution much incalculated in Scripture, *Withdraw from every brother that walks disorderly*, 2 Thes. 3. 6. *Have no company with them, that they may be ashamed*, verſ. 14. *Turn away from such wicked formalists as have no power of godlinesse, and under the form of it are so wicked*, 2 Tim. 3. 5. *With a brother that's scandalous, no not to eat*, 1 Cor. 5. 9, 12. *Them that cause divisions and scandals, mark and avoid them*, Rom. 16. 17. These, and the like expressions some Learned men draw into consequence, to prove that which we know rather the name of, than the nature of the thing, Excommunication. Others understood by them *Nul-lum actum privato majorem*, no act greater then private avoi-

avoidance of company, which is that I now speak of. For in the primitive times, when the Heathens observed of Christians, how they loved each other, and when the Christians had in use certain remarkable testifications of this love, by their feasts of love, and holy kifs, &c. It was a mark or note of reproof and shame to be shunned and avoided by the brethren, for scandalous sin; and it was medicinall to him that was so avoided; and in that regard a duty in conscience and charity to be performed. And I would that all distances created amongst brethren by passion and envy were reduced to this; then we should find, that though we had not power to separate an offender from the Church, yet the separating of our selves from him, would work much good, and be in some measure an Excommunication. For it is certain, that a great part of the effect thereof lies in the *non-Communion*, or withdrawment of the people from him that's scandalous; and as certain, that if we flatter and encourage the sins of men by our familiarity and fellowship, Excommunication it self would be but a lost Ordinance, and of no effect. For it is my opinion, That if Excommunication, *greater and lesser*, as they are called, was in full proportion reduced into practice, yet except the people that are members of the Church did make conscience of imparting their fellowship to such as were cut off, it would be little better then a wooden dagger, and rather serve to create passion and fury than humility and shame in them.

4. The Ministers duty is by Doctrine to declare the sin and danger of undue untrusion to the Table of the Lord, which is a ministeriall prohibition of the unworthy, a confirmatory seclusion, though not juridical, a power of the Keyes. And this is openly denied by none who speak out of conscience, and not unreasonable lusts. The Apostle in this Chapter takes this course in terrible expressions, pronouncing and denouncing judgement to

§. 5.

Page 467.
Homil. 83. in
Matth.
Hom. 86. ad
pop. Antioch.
Traff. 62. in
John.
Amb. ad Heb.
10.

the unworthy: other holy and famous Worthies of the Church in their generations, do rather thunder than speak. Better that a milstone was hang'd about his neck, and he cast into the Sea, than that a man with an impure conscience take and eat this morsel, saith Cyprian, or the Author *De Cana*. And so Chrysostome pours out himself in his Homilies and Sermons on this point with great sharpness, and accounts this which is done with the voice, a seclusion or keeping of men back (*Hom. 13. ad Hebræos*) and so it is, and may justly be called: for it is a ministeriall prohibition of the unworthy. Chrysostome compares this sin with theirs that slew Christ; Austin, with the sin of Judas; Ambrose, with the sin of the Jews; Basil makes the Question, *Lib: 2. de Bapt. cap. 3.* Whether it be *αἰρεσις*, without danger to come not purged from filthiness of flesh and spirit; and answers it by the unclean persons coming to holy things, making that uncleanness *τῶν αἰρέσεων*, typically to denote morall uncleanness, which I rather note for his sake that flights this Argument. And therefore let all Ministers be stirred up to use this prohibition the more, and the rather when other is wanting, in discharge of his duty to God and mens souls: which though it be not better liked than the practicall seclusion, yet men are more patient under it, I hope out of conviction of conscience; and not because they may, notwithstanding this, lie still in the croud without that particular mark, which the actuall seclusion sets upon them.

§. 6.

Hookers Pref.

Object.

5. The Minister that dispenses the Sacrament by giving it into the hand of the Communicant may in this case with more reason suspend his own act, and withdraw his hand from one that he sees and knows to be a scandalous person, as he might do in case a Turk, Jew, or excommunicate person should intrude unto the Table of the Lord: in which case, viz. of Excommunication, Calvin saith, *He would die rather than reach forth his*

his hand to give the Sacrament to such an one. It's true, you will reply, This may be done in the case of such as are debarred by the Church, but not in the case of a scandalous sinner, nor yet so judged? For answer to which *Answ.* Objection, I say, That indeed there are men of great renown for learning and holiness, that hold, *If a Minister know a man unworthy, he must yet receive him, because he cannot manifest it to the Church. If a mans unworthiness be notorious, and yet not so judged by them that have authority, he must administer the Sacramentall Signs to him, not as one worthy or unworthy, but as one as yet undivided from them.* And the truth is, the Minister alone, singly as a Minister, hath not by warrant of the Word, the power of Excommunication or Suspension in his hand, as is generally holden: nor will I dispute, but this withholding of his hand from actually giving of the outward Signs, is no act of censure, no Suspension of the person, no casting of him out; but as those that allow it say, *An Act of liberty, as a Physicians not giving drink to an hydro-pick person, or the withholding his own Sword from a furious man, for the time of his rage; and (as saith the Author last cited) a Minister may do this by the same right whereby he doth by Doctrine declare such a mans incapacity, or whereby a private Christian withdraws his fellowship or society.* Nor otherwise can Chrysostomes charge to Ministers to hinder the unworthy, (which he presses in his 83. Homil. on Matthew, on pain of being guilty of their blood,) be understood; for it must be meant of such scandalous sinners known to them, but not so judged by the Church, they being kept from access, or sight of the holy mysteries in his time by the censure of the Church. And I as little doubt of the judgement of many learned men, or of the intention of the Church of England in the Rule given to the Minister before the Communion in the case of some emergent scandall at the present time. Nor do I conceive that any learned man would deny

Mr Ball. Trial,
P. 205.

Grætius de im-
perio, p. 230.

Durand. part. 4
Dist. 9. Quest. 5.
aliquae.

this liberty to a Minister, to withhold his hand from some mankiller, drunkard, perjured, &c. that hath been convicted before the Civill Authority, though no censure of the Church be against or upon him. Nor is that charge given to *Timothy* very far from proving it, *Lay hands suddenly on no man, Be not partakers of other men sins*, 1 Tim. 5. 22. if the Rule of Analogy or proportion may be here allowed. And I believe, that had not the profit of the Courts more swaid then point of conscience, this Sulpension of act had not been a crime. For the Schoolmen generally allow the Minister to deny the Sacrament to any that is in mortall sin, if it be but notorious by evidence of fact. And so much for this point, which I have spoken the more unto, because it is a Question that may often come to hand, even in our times, and the places in which we live; and only with this intention, that I would have the Sacraments on their wheels, and yet so that their mal-administration bring not epidemick judgments upon us, as the receiving unworthily did on the Church of *Corinth*.



C H A P. XX.

Whether a Godly man lawfully may, or ought to stand as a Member of, and hold Communion in the Ordinances of God with such a Congregation as is mixt (as they call it) that is, where men visibly Scandalous in Life and Conversation are mingled with the Good in the Participation and Use of Divine Ordinances? Or, Whether this Mixture of Heterogeneals do not pollute the Ordinances, and the Communion to the Godly, so as they are concerned to separate from such Communion.

BEfore I make particular Answer to this Question, I must tell you, That all serious and weighty Christians have cause to lament the levity and inconstancy

§. 1.

Homil. 11. in
Ephes.

Vide cap. 21.
Epist. ad Par-
menianum &
alibi.

stancy of people of our times, and the spirit of Separation which so easily puts them upon wing to practice and plead for separation, as they did for Divorce upon every every cause, *Matth. 19. 3.* There are many make but a humour of it, being ignorant of the greatness of the sinne of renting asunder the Unity and Union of the Body of Christ, which *Crysostome* aggravates, and recites a saying of a holy man before his time, (he means *Cyprian*) το δουρειν ειναι τοιμενεον, which might seem a very bold speech, and that is, *That the blood of Martyrdome cannot wash off this stain, which many account an ornament, not a sinne.* Among other principles of separation, this which I have now to speak unto, that we may excommunicate our selves from Gods Ordinances (if men of wicked life be not excommunicate) for fear of pollution by them, is *Donatistical*, and urged by *Parmenian* the *Donatist*, and answered by *Augustin* many hundred years ago, and now retrieved and revived, being called a new truth, as we commonly call a new fashion, that which lately came up, though about forty years ago, or in our memory, it was a fashion laid aside and rejected. And the truth is, That the reason of this Separation seems plausible to easie capacities, such as the Apostle calls *Rom. 16. 17.* ἀναχοι, the simple, because it pretends to set up holiness, both of Ordinances and people; but if it be weighed by the standard of Scripture, will be found too light, and the two sorts of complainers directly opposite to one another, will be found erroneous; both them that complain of any hedge at all about the Sacrament, and they that complain, and therefore separate because the hedge is not so sufficient as may keep off every undue intruder.

Let us then by Scripture Rule lay down the Answer to this Question, and that orderly, and in certain *Theses*.

First

§. 2.

First, I shall grant, That the very notion and nature of the Church denotes a separation; God separates his Church from Infidels, and them that are extraneous and strangers to the Covenant: He separates them to be his *inheritance*, his *peculiar treasure* above other people: and they also do and ought to separate themselves from communion with Devils in idolatrous service and worship, *Nehem. 9. 2. Come out from among them, and be ye separate*, 2 Cor. 6. 17. This is not necessary to be a *locall* Separation for present. There was a *mixt* multitude of uncircumcised people, *No just* *Profelytes* (as Mr Selden saith) with Israel in the wilderness after their separation from Egypt; but this separation is moral or *fæderall*, God calls them, propounds the terms of his Covenant, they *professedly* submit and accept, *Exod. 19. 5, 8.* and now they are separate, set apart, sanctified by dedication unto God and his service, and are called no more Heathens, Infidels; but Saints, Gods people, believers, Christians, or the like.

Levit. 20. 24.
1 King 8. 53.

De Synedruiis
cap. 1.

§. 3.

Secondly, All that are thus separated by their professed submission unto, and acceptance of the Covenant are not true members of Christ, or of his body. All the people, when God did but generally propound a Covenant to them, professed with open voice their yieldance, and the Lord acquiesced in it, *Exod. 19. 5, 8, 9.* and the same people when they heard the particular Laws of that Covenant, profest again they would do them, *Exod. 24. 3.* and so it became, as we say, *Done and done* on both sides: and yet he that should affirm all these, though newly baptized to be truly regenerate, were very wide of the truth. For there are many reputative members that are in the visible Society and fellowship of the Church and it's Ordinances, that are but Jews outwardly, and they are, saith the Apostle, *no Jews*, and yet they are circumcised and

eat the Pasſeover, and communicate in Ordinances, and (if we will not be captious in words) are true members of the viſible Society, yet no members of Chriſts myſticall Body, nor yet can they be diſpoſſeſt by us of their right unto Ordinances; for we have no judgement of their ſpiritual and inward Eſtates, nor any Command, nor any Rule to diſpoſſeſs them; nor any example of God himſelf, who lets the corn and chaffe lie together *in area*, and ſeparates them locally *in borreo*, as *Auſtin* ſpeaks; and this body howſoever conſiſting of members *heterogeneall*, yet being taken together in groſs or in the lump, hath very ſublime and honourable compellations, both in the Old Teſtament,

Exod. 19. 5, 6.
&c.

Matth. 25. 1.

§. 4.

A holy Nation, a Kingdome of Priests, Gods ſpeciall treaſure; and in the New, *The Kingdome of God, the Kingdome of Heaven*: for ſo the Geſpell-net, that contains both good and bad, is called; and ſo the whole knot of wiſe and fooliſh Virgins; and yet it's plain, that in this Kingdome there are children that are to be caſt out, and ſcandalous perſons for Doctrines, and them that work iniquity for Practice that are to be gathered out at laſt, *Mat. 13. 41.*

Thirdly, Whereupon we grant, That it's rare and hard to find a viſible Church in any Age or time that was without corruption or mixture of good and bad in it. They that talk of purity of Churches, may more eaſily find in the world a body that hath never a freckle or ſpot, than a Church without corruption, and yet both a body and a Church be beautifull for all that. The Scripture gives us a perfect delineation of the Church, as it ought to be in Rules of faith and holineſs; but yet ſhews us plainly, that it being Gods pleaſure, that the Net ſhould gather both good and bad, and the ſervants inviting to the marriage did bring in both good and bad; it muſt needs be conſequent, that many of thoſe that are called are not choſen, *That all that*
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are of *Israel*, are not *Israel*. Had not this mixture served more to Gods glory, even the glory of his inwardly discriminating grace, it is likely it had not been: So that as they say of the Hebrew, Greek, Latine, these Languages may be pure in books, but hardly to be found purely spoken by any Nation now in the world; so are the rules of faith and life pure and perfect in the Word, and yet not so perfectly observed by the visible Church. And if a man suppose that a number or Colony or really holy persons might be pickt out of the Churches, and embody themselves into a Church, Are they sure this would be answerable to their fancy? Did not the *Donatists* dream so of themselves? And what may one think of their children in time? Doth not the purest seed we sow come up with straw and chaff? If they hold Communion with the visible Church, Is it not all one? If they do not, Is it not worse and more clearly without warrant?

The Church may be corrupted many ways in *Doctrine*, *Ordinances*, *Worship*; and this I account the worst, because it is the corruption of the best, as the corruption of blood that runs thorow all the body, the poisoning of Springs and Rivers that run thorow a Nation, is worse than a sore finger in the body, or a field of thistles in the Nation. And there are degrees of this corruption, the *Doctrine* in some remote points, *bay* and *stubble-upon the foundation*, the *Worship* in some rituals or rites of mens invention or custome. How many Scripture Churches do ye find thus corrupted, and yet no Separation of Christ from the Jewish Church, nor any command to the godly of *Corinth* (in the Provinces of *Galatia*,) or those of *Asia* in the *Revelation*? I must in such case avoid the corruption, hold the Communion: Hear them in *Moses chair*, and yet beware of their leaven. But if corruptions invade the fundamentals, the foundation of *Doctrine*

§. 5.

is destroyed, the worship is become idolatrous, the leprosie is gotten into the wals and substance of the house : and, which is above all, If the Church impose such Laws of their Communion, as there is necessity of doing or approving things unlawfull, or I am ruin'd and undone, then must I either break with God or men, and in that case, *Come out of Babylon.* The Churches of Protestants so separated from them of Rome ; it was a necessary and just Separation, the Laws of their Communion were ruinous to the soul, if we held it ; to the body and life, if we held it not.

§. 6.

In summe then, and in conclusion of this part about Doctrine and Worship, which is but upon the bie to the Question. If a corrupt Church, as *Israel* was, have their Ordinances according to the pattern in the Mount ; If it may be said, as *Peter* to Christ, *John* 6.68. when some Disciples separated themselves, *Thou hast the words of eternall life ;* If as Christ said in matter of Worship, *John* 4. *Salvation is of the Jews ;* then, as he said, *whither shall we go ?* Why do we separate ? And yet I would not be mistaken by the simplest man, as if I accounted it separation, if a Christian hear a Sermon, or receive the Sacrament in another Congregation. For he that takes a meal at another Table doth not thereby separate from his own house. Or if a Christian at liberty to dispose his dwelling, shall remove and sit down under more fruitfull Ordinances ; I account not this secession a Separation, no more than if being sickly, and having not health in the City, he remove his seat into the Countrey for purer air, because in so doing he removes from the City, but renounces not his freedom therein, nor disclaims, in like proportion, the Communion of the Church.

§. 7. Of Separation.

§. 7.

But now to the point of *Separation*, because there are found, not kept in the Communion of the Church, but not cast out of it, some scandalous for life and conversation, visibly unworthy of the Ordinance of the Supper. (For let it be granted, that in *Adams* family there be a *Cain*, in *Noahs* a *Cham*, in *Christs* a *Judas*; and if *Cain* go forth, yet *Adam* doth not, *Noah* doth not, *Christ* doth not.) Let them be separated, let not me separate my self: Let the wicked be discommond, not the godly, for the godly are in the right, and may stand in it as a man at his own table in his own house, or in his own ground. If others that ought not do intrude, it's they that must be excluded, for they are trespassers, not he that's owner and in his right. It's very true, say you, but they are not cast out. I answer, There may be sufficient cause to cast out obstinate sinners, and yet not sufficient cause for me to leave the Church. I find that God accepts of such that sigh and cry for all the abominations that are done in *Jerusalem*, *Ezek.* 9. 4. That God commands us, *To have no fellowship with the unfruitfull works of darkness, but reprove them rather*, *Ephes.* 5. 11. That he wils us, *To withdraw from them that walk disorderly*, and commends it, *2 Thess.* 3. 6. That he bids his people, *Plead with their mother, plead*, *Hos.* 22. These are duties for private Christians to perform in this case; but I find not that they must separate from Communion in Ordinances upon that cause. For I pray you consider,

1. Haply there is no Rule in the Word, or no proof by sufficient evidence of the fact, or no competent Authority by which such a sinner, as thou instancest in, may be cast out: And shall this be done disorderly? Shall one disorder be rectified by another?

2. Thou for thy part hast no power to cast him out,

and every member must not usurp and snatch the power of Excommunication to himself, for then as he usurps the Sacrament, so thou usurpest the Keys, he unworthily, though unlawfully.

3. It may be the sinne of the Church that such are not cast out: but is that sinne a just cause of thy Separation? *I have a few things against thee, thou hast them that hold the Doctrine of Balaam, thou hast them that hold the Doctrine of the Nicolaitans, saith Christ to the Church of Pergamus, Revel. 2. 14, 15. Thou sufferest that woman Jezabel to seduce my servants, and commit fornication, saith he to the Church in Thyatira, vers. 20. but upon the rest that are free, I put no other burden, Hold fast till I come.* But where is any separation commanded in this case? Not any. And for the Church of Laodicea, whose temper was so loathsome, as her self is threatned to be spued out; from which (saith Mr Brightman) who would not think of flying very quickly, meaning by his parallel the Church of England; yet because Revel. 3. 20. *The Lord stands at the door and knocks*, is present with, and by his Ordinances to all in this Church, therefore doth that holy man mightily inveigh against their wicked and blasphemous errour (so he calls it) that fell away from this Church. *Will they be ashamed (saith he) to sit down there where they see Christ not to be ashamed? Are they holier and purer then he? Can they deny themselves to be believers in Christ, before their separation from us? Came it not by our preaching, &c? Adi locum.*

And indeed the Argument is considerable, If God afford his Communion with a Church by his own Ordinances, and his Grace and Spirit; It would be unnaturall and peevish in a child to forsake his Mother, while his Father ownes her for his Wife.

Fourthly, The presence of wicked men at Gods Ordinances pollutes not them that are neither accessary to their sinne, nor indeed to their presence there. It
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the Ordinances be polluted by the unclean, to themselves it is polluted, not to me; *He shall bear his own burden; He eats and drinks damnation to himself*, 1 Cor. 11. 29. I come to the Sacrament, it is my duty and my right: Shall I sin in separating from Ordinances, because he sins in coming to them, and the Church sins in not excluding him? The wickedness of *Eli* his sons made men abhor the offering of the Lord, 1 Sam. 2. 17. but they transgress in so doing: shall I go forth from the marriage-feast having a wedding-garment, because one comes in thither with it? Must not I offer my gift at the *Altar*, because another comes thither that should first go and be reconciled to his brother? Shall I leap out of *Noah's Ark*, because a *Cham* is in it? Shall I separate from Gods children in Communion of Gods Ordinances, when it is not arbitrary, and at my liberty to do so, because I see a sinfull intruder? I do my private duty by mourning, that such a one may be taken away from among us, 1 Cor. 5. 2. and yet performe my publique duty also. And therefore to avow Separation upon this ground, is,

§. 8.

1. To maintain a principle destructive to the communion of the Church visible, which is a body moulded up of Jews outwardly, and Jews inwardly (as I may say) and if one part destroy or pollute the communion of the other part, is not all ruin'd? Let a man but conceive in his mind, How this principle pursued would in the time of the Jewish Church have roused and rooted out all visible Communion in Ordinances out of the world? And if one incestuous person not cast out at *Corinth*, had polluted the communion of the whole Church, and some one like sinner in another had done the like, had not all been polluted, and a ground of separation laid through all points of the Compass, till we had separated through the whole circle:

2. And

2. An adventurous and bold assertion, that carries farther than we are aware; for why then did not *Judas* belong to Christ a wicked known man, pollute the Communion to our Saviour at the Passeeover and Supper? And why did not the wicked Jews pollute Christs Communion in the Ordinances of God in that Church? And how could all the holy servants of God and Prophets in the Old, or the Apostles and Christians in the New Testament escape this pollution; it being well known that there were hypocrites, and such as being vicious under form of godliness, 2 *Tim.* 3. 1, 2. remain'd in Church-communion?

Lib. 3. c. 21.

3. A great mistake, for it grows hence, that as *Pavmenian* said, *Si corruptis sociaris*, &c. If you be joyn'd or associate with corrupt men, how can ye be clean? And *Austin* answers, True: If we be joyn'd in society with them, that is, commit sin with them, or consent, or favour them in sin; but if a man do not this, *Nulla modo sociatur*, he is no way joyned with them. For it's not the *local* contact or *conjunction*, but the *moral conjunction* that defiles; and we are as morally separate and sever'd from them when they are at the Lords Table, as if they were in place distant. It's they that joyn with us in our profession, not we with them in their sins: if their profession be hypocritical, that infects not us, for *spiritually infected we are not by contagion, but consent*: Nor do we profess our selves to be of one body with them, any otherwise then all that communicate with hypocrites do, *viz.* upon supposition, that they are, as they profess, members of the body, which if they be not, our profession is not false, but theirs is: and yet I confess, that those are best Churches, where the presumption of godliness in the members, is most reasonable.

1 Cor. 10. 17.

§. 9.

In summe and for conclusion, we defend the communion of the visible Church in Gods Ordinances, but

but we defend not the sin of them that *profess to know God, but in works deny him.* It was a sad complaint of *Salvian* long ago, *Prater paucissimos*, &c. Besides some few that serve the Lord in Spirit, *quid est omnis catina Christianorum?* Oh that they would free our Communion from this execution by amendment of their lives: and that the godly would, as the School saith, *Abuti alieno peccato*, make good use of other mens sins and their own; for even they are mixt persons (as I may say) having flesh and Spirit, as well as our Churches are mixt of good and bad: and that they would stir up their graces, to be the better for other mens sins, and perform the duties required of them at such a time, and not give way to thoughts of Separation, which pulls a good stake out of a rotten hedge, where it did more good by standing, than by removal. *For unto the pure all things are pure, but to them that are defiled and unbelieving is nothing pure*, Tit. 1. 15. whereby it is plain, that what is impure to them that are defiled, is not made impure to them that are pure, and so I conclude with this recapitulation.

The Separation of the Church from wicked men and infidels, by Gods calling and Covenant with it, is as necessary as the profession of faith and holiness. The Church her Separation, or casting out of obstinately wicked men from her communion, is defended for the recovery of lapsed members, and the avoidance of infection of, and scandal to her self. The secession of those good people from the Idolatry erected by *Jeroboam* to worship at *Jerusalem* is allowed, 2 Chron. 11. 16. The negative Separation, or the not communicating in the worship of *Baal*, not so much as by knees or lips of those seven thousand in *Israel*, is liked of by the Lord, 1 King 19. 18. The avoidance of private familiarity with scandalous sinners, is often commanded, *ut supra*. The flying of Gods people out of *Babylon*, where Idolatry

try is mainain'd by force and tyranny, is called for and required. The Separation of hereticall and vitious members from the Church is branded with a black coal, *Jude v. 16. These be they that separate themselves, sensuall, having not the Spirit*, which above all men they pretend unto. But the separation of the godly from Gods Ordinances, because of the corrupt lives of some in the Church, is no where by any syllable of Scripture allow'd or countenanc'd, being contrary to the example, and not warranted by command of Christ or his Apostles, and it's a vain pretending to a holiness above their Rule or their example. All that I would, is an Order in the Church, *I should rejoyce to behold, as saith he, your order, and the stedfastness of your faith, Col. 2. 5.* which too many too much slight and undervalue; for as one said, *Order in an Army kills no body, yet without it the Army is but a rout, neither able to offend or defend;* so haply order in the Church converts no body, yet without it I see not how the Church should attain her end, or preserve themselves, in begetting or breeding up souls to God.



CHAP. XXI.

Whether the Lords Supper be a converting Ordinance.

THE third Question is, *Whether the Sacrament of the Lords Supper be a converting Ordinance?* There is a conversion of a regenerate man, from some fall or sin, as in that saying, *When thou art converted strengthen thy brethren*: and so a man that's godly may be often converted, that is, raised up from lapses and backslidings. Of this the Question is not; for this is but as the blowing in of the candle, when the flame is gone out, by exciting or wakening the fire that yet glows in the week of the candle, which may be done by this Sacrament. But the Question is, Whether God doth offer or exhibit the first grace. For conversion of an unbeliever or unregenerate man; for as *Dixenant* rightly saith, *The first faith must be given to an unbeliever, as the first light is that which comes into meer darkness.*

Quest. 3.
§. 1.

Luk. 22. 32.

The Question is but an upstart among us, which hath risen on occasion of seclusion of some from this Sacrament; and indeed quite overthrows it, if the Sacrament be a converting Ordinance. For upon this ground we may invite the most wicked to the Table, as well as to the Word, namely for conversion; and it

were a great sin to prohibit any from the appointed means of their conversion

S. 2.

For answer to the Question, I premise,

That, it is the Doctrine of *Whitaker*, that as the Word is the mean and instrument of grace, so is the Sacrament, in generall; the one is applyed to the ear, the other to the eye. This is the difference, The Word begins and works grace in the heart, (*For faith comes by hearing*) but the Sacrament is objected to the eye, and doth not begin the work of grace, but nourishes and increases it; for faith is not begotten by the Sacraments, but only augmented. Thus he. The Doctrine of physicall operation is exploded by all the orthodox; Sacraments do not work grace, as a plaister cures a sore (that's a blind conceit of ignorant soules) but God by them, or in their use imparts grace, as he did healing by the brazen Serpent. Now God by Baptism solemnly represents and seals to his people their planting into Christ, *We are planted by Baptisme into the likeness of his death*, Rom. 6. 3, 4, 5. *And by one Spirit we are all baptized into one body*, 1 Cor. 12. 13. and therefore Baptism is called, the Sacrament of our implanting, ingrafting, incorporating into Christ, and so is a Sacrament of initiation, *Ye are all Children of God by faith in Christ*; *For as many of you as have been baptized into Christ, have put on Christ*, Gal. 3. 27. God was pleased to have his Covenant sealed by Baptism, as to the first grace of that Covenant; as by Circumcision also under the Law, and so we are solemnly listed and admitted to be his, and called by his name. But then as to the grace of education of his children up unto maturity and ripenesse by confirming them, and strengthening and causing them to grow, &c. He hath ordained another Sacrament, which is called the second, because it presupposes the first, as the Passover did Circumcision, and that is the Lords Supper, of which learned

learned Hooker saith; *The grace which we have by it, doth not begin, but continue grace or life: no man therefore receives this Sacrament before Baptisme, because no dead thing is capable of nourishment; That which groweth must of necessity first live: And to this purpose all our learned Divines have given their suffrage. And the Papists, though they differ from us in denying remission of sins in this Sacrament, in favour to their Sacrament of penance, yet they hold it to be an Ordinance of nutrition, and so do all their Schoolmen; and so doth the Church of England, The strengthening and refreshing of our souls, &c.* I need not number Authours or Churches. It is so plain a case, that I wonder they that have stood up in defence of it as a converting Ordinance, have not taken notice of it. There is an Army to a man against them; and the ancient Christian Churches are so clear in it, that they admitted no convert from the Heathen to either Baptisme or Supper, till they had testified their faith and repentance, nor were they called *fideles*, till they were baptized and admitted to the Supper, whatsoever knowledg, faith or repentance they showed before.

*Cencil. Trid.
Sess. 13. c. 2. &
7. Can. 5. & 11.
Bellarm. de
Euch. c. 17. 14.
Catech. sub. fin.
Confes. cap. de
Sac. c. 29.*

Let me first clear the state of the Question, and then give you the Reasons.

For the first.

First, I do not deny that a man having some knowledge of the Gospel, and visibly professing it (for I do not think that any doth imagine that the very popping of the elements into a meer Heathens mouth may convert him) may be truly and really converted at the Sacrament, for who shall lock up the hands of the Spirit; so as the Laver of Regeneration, and the renewing of the holy Ghost, *Tit. 3. 5.* the work of the Lord, and a mans eating and drinking may not be together? Or do we think that this time and conversion are impossible? No, I think not so: Nor do I que-

stion or doubt that the Word of God adjoynd to the Sacrament, it being accompanied with the Gospel-promises, and the lively painting forth of Christ, may not work conversion. For why the word out of a Pulpit, and the word at a Table, or in any other place, should not have this same effect, I see not. You will say, This is the cloathed use of the Sacrament, the administration being accompanied with the Word, and so still it is the Word that converts. But what will you say to the naked use and application of the signes, that is, the the act of distribution, *Taking; Eating, Drinking*, Do these convert or confer the first grace? I answer, I am not curious in delivering the very nick of time of mans conversion; I affirm not, that so it is, nor deny that so it may be, *The wind blows when and where it listeth*. This yet is not the Question; "But whether there be found
 "any declared intention, any institution and appoint-
 "ment of God, that this Ordinance shall convert
 "souls; or hath made it apt for that purpose, so as we
 "may look for such efficacy from it by vertue of Gods
 "institution thereof to this end? For it is a merely positive Ordinance, and the effect or efficiency must be expected in vertue of the appointment and institution; and I cannot assent, that the institution of the Supper promisseth this effect.

*De efficacia
 Euch. punct.*

*Vasquez. Tom.
 3. Disp. 205.*

Greg. de Valentia, and others of the Schoolemen, distinguish between the primary, and *per se* effects of the Lords Supper, and these that are *per accidens*, not of institution; among which he instances the conferring of the first grace; and so *Vasquez* saith, that he doth not hold, *That this Sacrament conveys the first grace by vertue of institution or appointment to that end*; and yet cites *Bonaventure*, that the first grace may be given here *secundum misericordiam*, of Gods meet mercy, not *secundum institutionem*, according to the institution of the Ordinance: And this I say in answer to the Question.

tion. But doth it follow hence, that therefore all may come, be invited, or admitted, because we say, converting by the Lords Supper, is that which God *can* do, not what he hath promised or declared that he *will*? *Prater*-intentionall or accidentall effects give no ground to seek them at such a cause as is not ordained to work them, though haply some have been converted at that time. Must a man that seeks a Kingdome be sent to seek his fathers Asles, because *Saul* heard such news at such a time? Must we runne a man thorow with a Sword to save his life, because one did so once, and set out a secret impostume? Because some Minister hath been converted at his Ordination, Is therefore the laying on of hands instituted for that purpose? Because a man hath been converted at his marriage, where the Sermon and benediction have wrought on him: Is therefore marriage a converting Ordinance? I might adde a great deal more for illustration of this point, if I questioned your apprehension.

Secondly, There is difference to be made between the qualifications of a man to his admittance to this Sacrament, and the qualifications of him unto the inward grace, benefit, or effect of it. If one be a baptized person, a knowing professour of the Gospell, against whom there lies no barre of notorious ignorance or scandall, though it appears not that he is truly regenerate and sincere in grace, yet he hath admittance, he claims upon such a right, as the Church cannot justly disallow, no more than an *Israelite* circumcised and clean could be debarred the Paskeover. But as to the effect and benefit of the Supper to his soul, there is required more than so; even true faith in Christ, and regeneration, that he may exercise such graces as the benefits are promised unto, and come to the Seals of the Covenant with the condition of the Covenant. The wise Virgins cannot forbid the foolish from waiting with

with them, for they have lamps as well as they, but the Lord shuts the door against them from entering in with him, for their oyl was out. Glory not in this that the Church admits you to the Table, but labour for the grace to feed upon the dainties set upon it: many have the liberty to use it, that have not the benefit or effect of that use; many have a hundred times tasted bread and wine, that never once tasted the body and blood of Christ.

§. 4.

§. 4. *Reasons proving the Lords Supper not to be an Ordinance appointed for conversion.*

The Reasons proving the Lords Supper not to be an Ordinance appointed for conversion.

Reas. I.

Tom. 3. Disp.

205. C. 4.

The first is that of Vasquez, No effects can be ascribed to this Sacrament, which fall not under the signification of it; they cannot, do not exhibit any grace, but what they signify or figure out: the sign and the thing signified are not such strangers, as that one thing be signified, and another wrought. The Rock that followed them doth not set forth Christ for meat, nor doth the Manna set forth Christ for spirituall drink. What can be expiated in Circumcision, but the cutting off native corruption or concupiscence? What in Baptism of water, but the washing away the sordes or filthiness of our nativity, or fleshly birth? Now the conversion of a sinner is not signified in this Sacrament, or sealed, there is no outward element that sets it forth to us; and why so? Because it is instituted in bread and wine, eating and drinking; and is it not evident that all this speaks growth, nourishment, comfort, strength? But it speaks not the giving of life. Doth bread and wine give life to one that is dead? Can they congruously signify the first grace of spirituall life? It's against sense and reason: but life is preserved and cherished, and continued.

tinued by them, and therefore this Sacrament is set forth (saith *Durand*) under the form of nourishment. *Durand. lib. 4. Dist. 7. Qu. 1.* If you say, But here is Christ set forth, who is our life as well as our meat, he gives, and he maintains it in us : True, but he is set forth in this Sacrament as the one of these ; he doth both, he begins life in us ; but in this Ordinance, which is a Supper, his body and blood are set upon the Table for refection and nourishment of men that take, and eat, and drink, and they are living men. Meat is not set before dead folks, *My flesh is* John 6. *meat indeed, my blood is drink indeed,* saith he, and so is Christ here set forth. As the use of corporall food is not congruous, but to one that lives corporally : So, &c. *Durand. ubi supra.*

The second Reason is taken from the institution, and the Schoolmen generally argue thence ; for the end, use, benefit, effect of a Sacrament are undoubtedly learned by the institution, and the reason stands thus, *This Sacrament by the institution of it appears to presuppose those that reap the sweet and benefit of it to be converts, and in grace, namely to have faith in Christ, and to be living members, and if this be presupposed by this Ordinance, then it is not first wrought by it.* They must be in Christ, that have benefit by it, for them it is instituted and ordained, not for such as are out of Christ to bring them in, but for such as are in Christ to bring them up in him. To my apprehension that is clear, 1 Cor. 12. 13. *We are by one Spirit baptized into one body, and then, we are all made to drink into one Spirit.* And that's it which ye often read in Divines, That the Baptism of Regeneration is presupposed to the Supper of Communion : they are children whose bread this is : living members, and not wooden legs that are capable of this benefit. Unto admittance to the outward Ordinance, Regeneration is not necessary, but unto the inward benefit and effect it is pre-re-

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quired

Estius in 4. sen
cap. 12.

Bell. de Euch.
cap. 18. lib. 4.

quired in some measure, and presupposed. The fatted calf is for the returning Prodigal; they are the friends of God that feed at this Table, *Communis mensa symbolum amicitiae*, saith *Estius*, who also observes that *ad cibi sumptionem vita requiritur in sumente*; Life is presupposed to be in him that takes, and eats, and drinks; spirituall life in him that doth it spiritually. It is a communion of Christs body, and that presupposes union; the graft communicates not with the stock, untill it be knit. Why shall we think it strange that God should provide some Ordinances for those that are in grace already, wherein he and his may have communion and fellowship, and his very provision shows for whom he provides? It's absurd to give meat and drink to dead folks, for they are no more nourish'd by it (saith *Bezzarmino*) than stones. Christ promiseth to sup with him, and he with me. When? When the door is open'd, the voice heard, and Christ let in first, *Revel. 3. 20.* And so ye see the grace of Conversion is presupposed to the benefits of this Ordinance.

Object. If any reply, *Here is Christ represented to us in his riches of Grace, his death and Sacrifice, and therefore this Ordinance may as well convert as confirme; and beget, as bring up.*

Answer. The institution must limit the use of Ordinances; this Ordinance of the Supper is a representation of Christ, but *quo modo*? Of Christ dying, not rising or sitting in Heaven: so it exhibits Christ, but how? As meat and drink; and the end is not conversion, but Communion. So Christ was typified in the brazen Serpent, but how? As lifted up to heal the pierced soul of every one that believeth in him. Christ is all in all things, for every use; yet in such and such an Ordinance, he is of limited use, and limited by the institution to be received to such an end; or else all Ordinances may be confounded and tumbled together.

The

The third Reason may be to shew, *That the Word is the only instrument of God to beget faith, or work conversion, and there are many expressions of Scripture, tending to prove it.* But you will say, I do but beg the Question in affirming it only to be so. And so having said enough already, I will not now stand to prove the exclusive, but only in a word, say, *That the Word is the great Charter of Gods Covenant; his Covenant is to make us his, to entertain us as his; and so the Word is a seed of our new birth, and the milk or meat of our spirituall growth. Unto this Covenant or Indenture hang two seals, the one seals our engrafting and implanting into Christ, and that is Baptism; the other seals our fellowship with, and building up in Christ, and that is the Lords Supper; the whole Covenant is sealed by both, but respectively, the one looking at our first entrance and admission, the other to our progress and consummation.* And both the seals are applied only to them that are in Covenant for their certification and comfort that they are listed into the service of Christ, and that they shall be kept in constant pay.

Reas. 3.
Each Sacrament represents some respect or mode of the Covenant, but seals the whole Covenant, Ames. Medulla.

I have given two Reasons, the one taken from the signification, the other from the end of the institution of this Sacrament, to prove that it is not ordained for a converting Ordinance: and have shown you, that though a man may be converted at this time, yet that proves not the institution of it to that end, no more than if a sick man be to take a medicine, and prayer be made for the prosperous successe of that medicine, and by something suggested to the mind of that man by that prayer, whereby he is converted; therefore the medicine should be called a converting Ordinance: because the institution of an Ordinance leads on the denomination of it: and so have also shown you, that upon this ground mislaid and mistaken, we cannot allow of all unconverted mens coming or invitation.

§. 5.

The Word is indeed a converting Ordinance, and therefore those that believe not, that oppose themselves, that are dead in sins, may be admitted and invited to it : If they come not *with* faith, they may come *for* faith ; If they come unclean, they may yet come to be cleansed ; but the Lords Supper is not of that nature. It is a more inward Ordinance, and presupposes some foundation laid by the Word, that it may have effect : the converting Ordinance must go before the confirming ; the qualifications of a receiver are not the same with the necessary qualifications of a hearer ; and (which I conceive Divines mean in part by requiring Baptism before the Supper) the grace properly sealed in Baptism is necessary to the obtainment of that grace which is properly sealed in the Supper ; As Christ washt his Disciples feet before he celebrated and administred the Sacrament. It's true, God hath shewed us, that we should not call any man common or unclean, as *Act. 10. 28.* that is, *legally*, or unclean by his Nation, as if the distance and partition wall between *Jew* and *Gentile* was yet standing ; but *morally* unclean there are still, and we may call them so ; or else we must call evill good, and this uncleanness is not proper to the sinners of the *Gentiles*, but even *Jews* by nature ; Christians (as I may say) by nature are many of them unclean, wherein I would not confirm them, but endeavour to wash them from it.

Object. And there is yet another offer made to prove an universal access to this Table, without limitation or restriction afore-said, and that is this, *That the Sacrament seals to the veracity of God, the truth of his Covenant : the Articles thereof are true and firm, and the offer of them by God is serious and in good earnest to induce our faith therefore, and our acceptance ; this Ordinance was appointed as a testification of the truth, and reality, and of the offer of the Promises unto us, and therefore*

therefore why may not all come, here is no seal to a blank; The seal is to Gods Covenant, not our inherent graces; The Promises are true, the offer reall whether we have faith or no.

Ans. That the Sacrament seals the reality of Gods Covenant, and of his offer of, and proposall thereof to us, I allow as proper and good; That the Sacrament seals not my having faith, or the truth of my faith, I allow too; but if this be all the Sacrament seals, then then it seals no more to a believer than to any man in the world; no more to a receiver than a spectatour. For whether I believe or no by the relation that the seal hath to the Covenant, it confirms and seals it, even as it is instituted in the Word for that purpose; As the Seal of a Bond, Deed, Conveyance, seals the truth of that Bond to all men, to the Witnesses, to the Jury, who are confirmed, that the Bond is true by the Seal. But there is a further sealing, and that is the Sacrament seals the interest of a believer in Christ, unto or in the Covenant and Promises thereof: As the Seal of the Bond seals the summe to be paid to the Creditour, and the Seal of the Deed seals the propriety and benefit and possession of the State convey'd; I say, to a believer the Sacrament seals this, as to no man else, for those words, *Take, Eat, Drink*, are part of the sealing use, or the applying use, and which puts this out of doubt, it's said, *That this bread we break, This Cup we blesse, is the Communion of the body and blood of Christ*; And what is that but participation? for as *Cheremnitius* observes, The great thorn in a weak believer that disquiets him, is this, Christ is indeed full and sweet, the Promises true and precious, but have I any share? Have I any portion in them? Have I any right or interest? Now this is that which is sealed to a believer; and of it self though no man believe it, seals (as was said before) the truth and reality of the promise, and of Gods of-

fer; for I shall not deny that. Now if a man through want of faith be not capable of this effect or use of the Seal, it is not for meer want of that capacity that he is prohibited the Lords Table; for then all unregenerate men, and all that were not converted should be forbidden, which we teach not; but it is for scandalous and enormous sin persisted in with obstinacy and scorn; it is because he hath not so much as a little beam of light, to know what he doth, or what danger he runs upon.

S. 6.
Object.

Bell. de Euch.
cap. 18. lib. 4.

Ans.

Nor can it be said, that *confirming grace* afforded in this Sacrament is in *substance the same with converting*, and that which is confirming to one, may be converting to another, and so the Sacrament may as well afford one as another, being but still the same grace. For this, it is a meer fallacy, and a strain beyond reason. Let confirming grace be the same with converting, as every degree of heat or fire is of the same nature as the first degree; yet this Sacrament affords confirming, and not converting grace, *because it presupposeth faith in the Receiver*, whereby a further degree of grace may be bestowed, and without that Faith, doth not impart any grace at all. As the life maintain'd by meat and drink is the same life; doth it therefore follow that meat and drink may convey life into a dead man, because it maintains it in a living? No: it's true, the same life in a dead man would make him live, but the life maintain'd in a man by meat and drink is therefore maintain'd, because there is a life in the man that can eat and drink, receive nourishment, by which the meat is made nutritive and lively, which otherwise could not be. And so there must be life in the Patient, else the Plaister or Medicine, if applied to a dead man, would not recover or strengthen life. I deny not, but if the Sacrament could convey the same grace to a dead man, as it doth to a living, that dead man would live; but that it cannot do, because it works by way of nourishment,

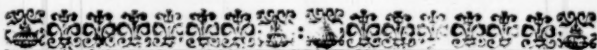
ment, which the dead receive not.

Quest. If nicities may be heard, we shall have no end; Suppose (saith one) a godly man fall into scandalous sin, and therein lie impenitent, Why do you not forthwith admit him to the Sacrament, which, you say, may help towards his conversion from a fall, though it convert not a man from the state of nature?

Ans. I answer, That this Ordinance doth excite and quicken grace, by which a Christian may recover his fall; and yet, if I say, such a Plaister is good to heal a sore, it will not follow, that therefore it must forthwith be applied: for there is proud flesh, and a rotten core first to be eaten out with corrosives, and then the Plaister may be used: so if there be such or such a sin under which a godly man lies, there is another Ordinance of God first to be applied, for destruction of the flesh, for to bring shame and confusion; and that is the casting of him out, the putting of him away from the society of the faithfull, and when the corrosive hath wrought, than the Sacrament is to be applied for his strengthening and refreshing. 1 Cor. 5.

Having acquit my self of this Digression, I now return to the Point which I propounded and explain'd: before I took the turn which I have travail'd, and am now in the ready way again.

CHAP.



CHAP. XXII.

Of Worthy and Unworthy Receiving; With some Cautions to prevent mis-judging our selves in the Case.

§. I.

THe Point formerly propounded, *That this Sacrament may be received worthily, and it may also be received unworthily*, I mean *de facto*, worthily and unworthily referre to the manner of communicating; The Apostle expresse but the one of them, being led thereunto by the occasion at present, but having precisely laid down the institution of the Supper, which regulates the manner of receiving, he said enough to make us know what it is to receive worthily, and consequently (for the right line is judge of the crooked) what to receive unworthily; and therefore after he had laid forth the institution, he brings in this 27th verse with *wherefore, or so that*, as concluding the manner of receiving from the very nature, use and end of the Ordinance.

I know *worthily* and *unworthily* are opposites, and sometimes competent to the same person at the same time, or in the use of the same element, either the bread or the Cup. Upon which last words you may ask me, *May a man receive the bread worthily, and*
 tb

the Cup unworthily? And I answer, That the reading of this Text dis-junctively, *Whosoever shall eat this bread, or drink this Cup of the Lord unworthily*, which some of the Papists contend for in favour of their dry Mass, hath occasioned the starting of that Question, which yet I will not contend about in this place, but leave it to such resolution as may be given by the sequell of our discourse. For I naturally abhorre the crumbling of Scripture into crums, when it is delivered to us, as the bread in this Ordinance is, not by crums, but by the piece. Three things I would have you bear in mind.

Estius in loc.

1. That these words referre to the manner of communicating, and consequently to the act, or actuall receiving of the Sacrament; and therefore the Text saith, *He that eats and drinks unworthily*: these adverbiall expressions denote the mode or manner of the act, and cannot be applied to any man out of the very act.

2. That yet they connote some aptitude, or ineptitude, some fitness or unfitness of the person from whence this manner of the action doth proceed; as acts referre to some habit or disposition, whence they arise: and so we call a worthy or unworthy Communicant, one that hath, or wants such qualifications, or such frame of spirit, as is apt to bring forth sutable actions; and these qualifications, denominate the person antecedaneous to the act, as we call a valiant man, before we fight; a worthy Communicant, though not in the act. We need no place of Scripture to name a Communicant worthy, or unworthy; for if it denominate the act worthily, unworthily, then Logick and Reason will suppose an aptitude or disposition of the person whence this act comes.

3. That howsoever in our English use, and so in the Latine, we mean by *worthiness* and *unworthiness* of

some person or action, an extraordinary perfection or excellency, or an extraordinary pooreness and baseness, yet here the words must be interpreted relatively, that is, in relation to the Ordinance; and so they import no more then fitly, condecently, answerably, becomingly, or contrarily. If the manner of eating or drinking be answerable to, and becoming of the Ordinance, being such as the exigence and nature thereof doth demand or bespeak of us, then we receive it worthily; for as you cannot tell, whether a man act a part well, unless you know what part it is, the *opportunity* or *decorum* whereof must be observed; and as a picture may be very curious and lively, and yet very false, if it answer not the prototype; so that eating or drinking which is according to the Ordinance or 'emands thereof is worthily, and that which is not answerable is unworthily; and thus the word is to be interpreted, when we read of *walking worthy of God, worthy of the Gospell, or as it becometh Saints, &c.* So that to receive this Sacrament in that holy manner, and to that end with such spirit and affection, as the institution or nature of the Ordinance calls for, is to receive worthily: *Certa norma est ipsa institutio*, saith Chem-

Exam. de pra-
ga. ad Euchar.

nitius.
I have recommended to you the sense and meaning of the words, and before I go further will inferre from them two or three Corollaries, or Cautions requisite to stand in the front of my following Discourse for prevention of mistake of my words.

Cautiō 1.

I would not measure or judge of my eating and drinking *worthily* or *unworthily*, by the *success* I find afterwards, but by the *manner* of my receiving; for these words referre not to the *success* or after fruit, but the manner of the present act, as I have shown you. This Rule prevents a great deal of perplexity and trouble, which Christians create in themselves to their discouragement.

rage ment, failly concluding that they have not, haply never have received worthily, becaufe they find not the after-fruit answerable to their expectations; they find not such elevations of spirit, sensible joyes, powerfull conquest over their particular lusts and corruptions, not that vigour and increase of some particular graces, which they in their expectation, have (as it were) limited God to bestow upon them by the use of this Ordinance. I do not take off a Christian from waiting on God in the use of this Ordinance, for those benefits and graces which it's properly ordained to impart: but I deny the conclusion thence infer'd, *therefore I have not received worthily*. For it is the spirituall manner of the performance of the act, must be Judge of that, and not the sensible fruit and benefit actually enjoyed; for thou maist, as I may say, wrestle with God, as *Jacob* did, and yet go away halting, that was no sign of prevailing, yet they Text tells us, *by his strength he had power with God, he prevailed*. Oh but he went lame away. True, *but he wept and made supplication to him*, *Hos. 12. 3, 4*. The Apostle *Paul* doth not find fault with his prayer, becaufe it prevail'd not at first for removall of the *thorn*, nor with God neither; but he had his eye open'd to see the use of that thorn, like a corrosive to eat away the proud flesh growing, and that contented him; the stay of the thorn was answer to his prayer, when he saw the use of it, and was supported under it, *2 Cor. 12. 8*. We look for Gods answer to us in our prayer, or in his Ordinance, as that man that lookt for the Sun rising towards the East, whereas he that looked West-ward for it on the top of the high Tower or Steeple, saw it first. To see and to have the use of a sin or corruption, is a better answer of an Ordinance many times, than to be quit of it. For (as *Austin* saies) *Proud hearts have need of sins as proud sores of eating plaisters*. As therefore to an-

swer this point nearer home, and nearer the case it self; The Apostles that were near Christ at this first Sacrament, within few hours after it betray'd their weaknesse; they fled from him, they hid themselves, and the strongest of them took the greatest fall. Shall we say they communicated unworthily, because the successe was so bad? No, for we must not measure altogether by that Rule, but by the manner of receiving; if such graces and affections be then set on work, as the Ordinance doth bespeak. It's well observed, that the recording of the sins of holy men in Scripture, is as profitable and usefull to the Church, as the record of their graces are heroical acts. For as we look upon their graces, we are ashamed of our selves, and instructed to imitation; as we look on their sins and failings, we are not discouraged unto desperation; and the Scripture it self directs us to some such like use, *James 5. 17. Elias was a man subject to like passions as we are, viz. to like affections, and to like fruit thence.* It's Gods part of the Covenant to finish our faith and support our graces, to revive our spirits, and subdue our corruptions: it's our part to believe and walk humbly with God, not only in our conversation, but the use of his Ordinances. Let us mind our own part, and take comfort in the acting of grace at least, if we have not the desired benefit and fruit of Ordinances to comfort us. For were I to chuse, I had rather exercise grace in my communion with God, than enjoy a sensible rapture. I speak it to improve a Christian in his gracious actings, though I know withall that at last the fruit will fall into his bosome. For he that goes out weeping, and brears precious seed, shall doubtlesse come again with joy, and bring his sheaves, *Psal. 126. 6.* And again; *Hosea 6. 2. After two dayes he will revive us, in the third (as Christ was raised) he will raise us up, then shall we know, if we follow on to know the Lord;*

Lord; in the mean time before this fruit be ripe, the very running of the sap is a certain sign the Tree lives. And so I have given you a measure or rule of judging, whether you receive worthily.

Secondly, Think not that the Sacrament conveys or contributes any thing to you as a *medicinal potion* or plaister. Doth the Physick work, and so the plaister, by an inherent or inward virtue in it self, not by any virtue in the Physician or Chyrurgian? So ignorant and superstitious people look on the Sacrament, they think it saves them, and does them good, they know not how; and so regard the matter more than the manner of receiving: they mistake Gods manner of working by Sacraments, and therefore regard not their own manner of receiving them; and are so fond, as if they could eat and drink away their sins, and had by very receiving this bread and wine quit all old scores, and were fresh to begin upon a new account, as the Papist thinks of his auricular confession.

It is a very excellent and profitable knowledg to understand how God conveys grace by the Sacrament. I speak not of understanding subtilties, but the plain and open use of the Ordinance. Now I cannot possibly conceive, how the elementals of *bread and wine*, can or do any otherwise convey to, or afford me any spirituall grace, but as instruments and meanes by Gods *meer positive appointment* and ordination, representing, testifying, sealing to me not only Gods reality of promise or Covenant in offering Christ, but my interest and propriety in Christ, and the benefits that flow from Union and Communion with Christ: and therefore that reviving, refreshing, increase of grace, power of mortification of lusts, Come no otherwise to me by the use of this Ordinance, than as it seals Christ to me, and by sealing Christ or the Covenant to me doth confirm faith, revive the heart, elevate the affections,

§. 2.

strengthen resolutions, fortifie against lusts and temptations : for it is a sure Rule, The nearer applications of Christ to the soul and his benefits in way of tast or assurance, the more quickning grace of all sorts, follows thereupon ; As the nearer approach of the Sun in the Spring, cheers up and revives all things that live, but things stark dead are as dead then, as in deep of winter. Let me convey this to you by a familiar similitude ; A man hath an Estate ; the Wool, the Wine, the Corn that grows out of that Estate clothes him, refreshes him, feeds him, but the Seal that confirms and assures this Estate to him, doth no otherwise cloath, or refresh, or feed him ; than as it confirms that estate to him, out of which all these do rise. And by this you may plainly understand how grace is conveyed by this Sacrament, which doth Seal up to you, and assure you of Christ, and the Covenant of promises in Christ, out of which all these graces grow and flow. Do ye understand this ? Then it follows,

1. That for any man to imagine that the very eating and drinking this bread and this Cup should cure and heal his soul, is as fond as to think the very seal or wax of a Deed should either feed or cloath him : for in that case it's not a seal, but a piece of wax. How infinitely do our common people undervalue this Sacrament, that make but a piece of holy bread of it, which is an exhibition of the body of Christ ? as they that value a seal by the worth of the wax, and not by the Estate thereby confirmed.

2. That it's absolutely necessary to bring to this Sacrament, that grace which is necessary to the receiving of Christ himself, *Quid paras dentem ?* What does the providing of teeth to eat ? (saith *Austin*) of what avail is all outward preparation ? The thing that is exhibited to us is Christ his body broken, his blood shed, Christ dying : Christ a Sacrifice offer'd up to God is
here

here commemorated, and is here offer'd, and that inward grace which is necessary to receive and close with Christ, must be brought with you. That grace is found by and from the word, and that grace must be used here, and exercised. The Covenant requires it, and the Seal is the Seal of the Covenant; You cannot take the Seal and leave the Covenant, you cannot enter Covenant without faith and repentance, you do but expect that the Seal should seal a lie to you, if you expect remission of sins to be sealed without your faith in Christ. It's as impossible that the Word and Sacrament should be opposite, as that the Covenant and Seal thereof should disagree. As therefore if one would know what a Seal conveys or confirms, let him read the Deed, and the Conditions of it, and there it is learn'd. So if you would know what the Sacrament seals to you, hear what the Word saith, Mercy and Grace to a Believer in Christ, and to no other, which he that will receive from this fountain, must bring his vessel with him: for *qui fide vacuus, for at manducas non intus, dente, non mente*, August.

Chem. Exam.
Sec.

Corollary 3.

Thirdly, Be not frighted with the sound of this Word *Worthily*, or worthy Communicant, but labour to understand the least and lowest manner of receiving worthily; for we wrong our comforts, when we make that which is the measure of growth to be the measure of truth of grace, and judge of the life of the tree, not by the bud, but by ripe fruit; and here consider,

1. That words of high sound, in vulgar and common acceptation, when they come to be undertaken in a Gospel-sense and notion, do shrink into a meer contemptibleness with worldly wise men. For as the Gospel useth some Greek words in a sense unknown to eloquent prophane Authours, so it hath a notion of *Blessedness, Perfection, Glory, Worthiness*, which relishes

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lishes not the palate, nor bears any show in the word. If *Aristotle* describe blessednesse, what a deal of humane perfection and accomplishments of fortune doth he croud into it, for which he is derided by other Sects? But if Christ describe blessednesse in the Gospell, what do you hear of, but poverty of Spirit, purity of heart, meeknesse, mourning, suffering for righteousnesse sake, wherein there is no more shew of blessednesse to a worldly man, than there was in Christ of Majesty to *Herod* and his men of Warre? So perfection in Gospel-phraze is a disclaiming thereof, and sense of our imperfection, *Phil.* 3. 12. *And the Spirit of glory rests upon you that suffer,* 2 *Pet.* 4. 14. And your worthinesse is rather the sense of your unworthinesse. Thus the Gospell construes these high sounding words: and the reason is, because the Gospell placing our righteousnesse and our happinesse in the having of Christ, and taking every man utterly off his own bottome, doth thereby come to a new reckoning, that is not used in the whole world, and accounts them full that are most empty; rich that are poor; blessed, that are in their own sense, or outward condition, miserable; possessing all things, that have nothing; and so in this point in hand, according to *Luther's* paradoxall expression, which our *Whittaker* approves, is *Est optime dispositus, qui est pessime dispositus*; He is most worthy that is most unworthy, viz. that is sensible of his unworthinesse.

*Whitak. de
Sacram. p. 658.*

2. If this worthinesse of a Communicant should be imagin'd to signifie any meritorious or proud congruities of our virtues, works, righteousnesse, it would be the greatest unworthinesse that could be; What should such proud creatures come to a Sacrament or memoriall of Christs death, having no
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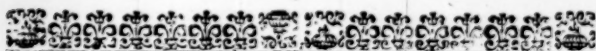
fin to be expiated by that death? *Thou saist, I am rich, I stand in need of nothing; go annoint thy eyes that thou mayst see, Revel. 5.* This pool of Siloam is for such as have infirmities. Nor doth the Gospel require perfect faith, or perfect repentance or grace, for that's against the nature of this Sacrament, which is to last no longer than our imperfections and infirmities last, that is, untill Christ come. So as there is no better Argument of our imperfection, than the command of growing in grace, so neither is any a fit patient for this medicine, but the weak and impotent, the doubting and complaining soul. The Gospel knows not the name of attainers, nor the thing. *Not that I have attained, or am already perfect, Phil. 3. 12.* This meat and drink is for growing children, which as the old Physician (*Hippocrates*) saith, must be often nourisht. How long might a man examine himselfe before he finde this temper in himselfe, that he wants nothing? There can be no wonder that such one is above Ordinances, especially this, which though it be one of the highest Ordinances of the Church, yet is accommodated to the use of the lowest believer. The Apostles communicated in it before the Spirit was sent down solemnly upon them, they were but ignorant and raw, when Christ said, *Take, Eat, Drink ye all of it.*

3. If thou hast the seminals of grace mixt with a masse of corruptions (as gold at first is mixed with much earth) there may be *worthinesse*; despise not small things. Naturall generation, begins in a small thing, a little drop, and so Regeneration. If there be sence of sin, if thirst after Christ, there is something. Thou art discouraged with thy daily lapses; why *drink of this wine for thy often infirmities.* Thou art overborn with strong lusts, come,

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and eat, and drink to nourish thy weak graces ; keep them alive to *fight*, though they do not *conquer and triumph*. Thou canst not say, thou hast faith, but canst thou feel thy want of it, and mourn for it? This smোক comes from some invisible spark. Thou art not (thou sayest) in Covenant, and the Seal belongs not to thee; but art thou willing to be in it, and come into the bond of the Lord? Is it the longing of thy soul to be engaged into the wayes of God, and disenthral'd from the sweet bondage of sin? In a word, let thy sins and corruptions be strong and violent, thy wants many, thy weaknesse great : let them be as thou sayest, as thou fearest; yet if there be a groaning sense, a longing desire of remedy, affections prizing of, and breathing after Christ; if there be a seed of God in thy heart, which is kept alive in the midst of so much corruption, by no lesse a miracle than if a spark be kept alive in the sea; then surely there is a Gospel-meetnesse in thee to be partaker of this Supper. Here is Christ cook'd ready to thy weakest and lowest faith in obvious marerials of meat and drink : let not the *pride of any worthinesse* bring thee, nor the *sense of unworthinesse* keep thee back.



C H A P. XXIII.

Of Worthy Receiving, &c.

I Now proceed to handle this point, *That this Bread* §. 1.
may be eaten, and this Cup of the Lord may be drunk
worthily. It is the highest grace that the eternall God
 should admit sinfull dust and ashes to be his confede-
 rates : that from his Altar he should furnish a Table
 for them, and feed them with that flesh and blood which
 is offer'd up unto himself a Sacrifice for a sweet smelling Ephes. 5. 1.
savour : that he should account them to eat and drink
 worthily, who account not themselves worthy to eat
 and drink. *Merit and worthinesse* have both their due
 place ; *merit belongs to the Sacrifice, Christ Jesus ; wor-*
thinesse to the Communicant, who eats and drinks in such
manner as becomes the nature, and is answerable to the
use and end of this Ordinance.

I shall come up to the manner of receiving worthily,
 by certain orderly steps : As

§. 2. Of Preparation to this Sacrament.

§. 2.

1. *There is a certain peculiar preparation due to the*
celebration of this Ordinance ; for where the manner
is so contrary, as worthily and unworthily, and the
effect of the Ordinance much depending upon the
manner of receiving it, and the benefits so great, as
communion of Christs body, the danger no lesse than

of condemnation; reason will tell us, that there is a preparation requisite, that the fruit may be of the Tree of Life, and not of the Tree of knowledge of good and evill, *Eat and dye*. It's either too much blindness or boldnesse to rush upon this Ordinance without preparation. Nature induceth not a new form without preparing the matter. Art as it helps, so it imitates nature; else that which is medicinall, may be mortall. Our Saviour did not only use, but honour preparations, when he fasted and pray'd in order to his great work. To the Pasleover there belong'd *preparatio*, a solemn preparation: The Lamb was taken up on the tenth day, the leaven was enquired after and purged out; which if they have now no obligation, yet they have a meaning: and you use to have Sermons for preparation, which are but preparatives to preparation; they do but light the candle, but you must, as that woman, *Luke 15. 8. Sweep the house, and seek diligently*; else Sermon preparation may (as I fear it often doth) go without soul-preparation. That word *vers. 28. And so let him eat*, tells us plainly, that somewhat must go before. The Papists distinguish of preparation sufficient and probable; but that which is probable may be insufficient, and so no man be certain that he comes worthily. A fit dispute for such as would have meritorious preparations, so much sanctity as indeed needs no Sacrament; which therefore, they say, takes away onely veniall sins. I would not bring so much to the Sacrament, as to look for little from it. Those that came to the Pasleover, *2 Chron. 30. 18.* wanted the Sanctuary-purification, yet they prepared their hearts to seek God, *The good Lord pardon*, saith *Hozekiah*. Here was a preparation, with a *Dominus miseratur*, The good Lord pardon. I look for no preparation that shall not stand in need of mercy. If I see so much in my self, as makes my self empty, and that empti-

Gerard. de
Sac. Cena.
c. 23.

emptinesse doth make me athirst for Christ, then I shall not dispute my preparation, but deny my worthiness, and yet come.

§. 3. Of the outward manner of Receiving.

§. 3.

2. These words *worthily and unworthily*, as I have often said, expresse the manner of our receiving this Sacrament, and that manner is either *outward or inward*. The *outward manner* is either duly to observe the *outward Rites*, that are prescribed, without mutilation or addition, whereby the face of the Ordinance is defaced, and looks not like it self: or (which I intend) *such decent outward behaviour* as is suitable to the holinesse and reverence of the Ordinance. And if I be not deceived, the Apostle in this place taxes the rudeness and irreverence of the visible carriage, or rather miscarriage of the *Corinthians*, in the handling or celebration thereof; and therefore expostulates with them, *vers. 22. Have ye not houses to eat and drink in?* Doth that freedome of behaviour become the Congregation, which you use at your own Tables? Is quaffing and jollity a becoming deportment? Is it not scandalous and offensive to use that liberty here, which is rather fit for an Ordinary, or a Tavern? Let me speak freely to you, we have almost lost that reverence, devotion, gravity, decency which formerly and anciently adorned the publick Ordinances and Administrations. And our experience may teach us, that while we decline the extream of curiosity, superstition, pomp, and stateliness, we incline to the other of irreverence, profanenesse, loosenesse, sordidnesse. While we talk of *worshipping God in Spirit and Truth*, we exempt our bodies from adoration, and both forget that our bodies are part of Christs purchase, and the Rule that is infer'd thereupon, *Glorifie therefore God in*

your body and in your spirit, 1 Cor. 6. 20. For do we not prophane our eyes by wandring, our tongues by talking, our faces by laughing, and the Ordinance of God by all? I would there were not cause to wish that our publick meetings had more composednesse of outward behaviour : but when sometimes, and in some places the Pulpit looks like a stage, and the house of prayer like a play-house ; we may justly fear least a *Corinthian* rudenesse come up to the Lords Table also, and think it needfull to reprove such lightnesse, as is offensive to serious devotion or common gravity. The Moralist his Rule to remedy lightnesse of carriage ; is to set *Socrates*, or some grave man before your eyes : for the rudenesse of the Scene was shamed and bridled by the presence of *Cato*. We have a better rule, set God before you, *with whom we have to do*, who hath also promised to be *in the mids of two or three that are congregated in his name*. Consider that the Angels are Spectatours and Guardians of your Assemblies; for that I take to be the plainest sense of that saying of the Apostle, 1 Cor. 11. 10. and that other phrase, *vers. 29. of discerning the body of the Lord*, doth denote, not onely a knowing, that the Lords body is represented by the bread (as it is commonly interpreted) but such a minding of the body of Christ here represented and exhibited to our faith, as may produce a difference of our behaviour and carriage in the use of this Ordinance, from that which we use in eating of common bread, wherein men otherwise knowing (as these *Corinthians*) might fail and be defective. In short, because a loose carriage is ordinarily an Argument of a loose spirit, therefore I have said this to compose the outward behaviour of Communicants to a futable comelines and decency in the use of holy Ordinances : *Hoc agite* is the old word.

§. 4. *What is requisite to make a man fit for the Sacrament.*

§. 4.

3. By having those graces which are to be exercised, and set on work at the Lords Table, a believer shall try and judge of his fitnessse to come unto it. I shall shew you in the next, *That the exercise of grace is requisite unto the act of receiving worthily, but it is the having of that grace, whereby a man shall try and judge of his fitnessse to come.* For (I suppose) first, that there is some disposition or qualification, which gives capacity or meetnesse to come to this Table, as the word, *Let a man examine himself, and so let him come,* doth clearly prove. And then that this fitness or habituall qualification is the having or exciting of those graces which are to be exercised and set a work : as a souldier is accoutred and furnisht with such weapons, as in fight are to be exercised and used. And therefore a Christian that would try or know his own fitnessse or worthinesse, considers first what graces are to be set on work in the act of receiving, and then examines whether he have them before-hand or no. Plain sense and reason shews, that a dead man is not fit to eat and drink, because he cannot exercise any act of life, without which he neither eats, nor can be refresht; and therefore we must conclude, that there is an habituall fitnessse required to be in the person, that communicates worthily.

§. 5. *The pitch of fitnessse must not be set too high, nor too low.*

§. 5.

Now there are some (and they godly souls) that set the pitch of this fitnessse or worthinesse too high; and there are others, that are carnall, set it too low: and
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it must be confest there is a latitude in it, it receives *magis & minus*, as Christians themselves are of divers elevation; some are *smoking flux*, some are *shining lights*.

If we *set it too high*, besides that infants in grace, and low statured Christians cannot reach it, we do but discomfort and dishearten our selves: for we take a false measure; and because we find not that we can cut out to that measure, we are at a losse. And happily if we would follow it home, we might cast out every one of the Apostles from the first Supper, who were certainly very raw Christians, and of as low a form as we are, being after that time upbraided by Christ with their unbelief and hardnesse of heart, *Mark 16. 14.* And if we should do so, we should censure our Saviour of too much indulgence, who reprov'd their sin, and yet received them to his Table, *Luke 22. 19, 24.* I have no warrant to set the mark so high, that the least of Gods children qualified, should not reach it. For I consider, that this Sacrament was ordained for the Church, during the estate of imperfection, and for remedy of weaknesse and infirmity; not like the Tree of Life, which man was debarred from, for his sin in the forbidden fruit: and as Luther said, *A childe may receive a Ring as well as a Gyant; and the least Candle points upwards as well as the greatest Torch.* Great Masters of Families (as the Prodigal observed) allow the meanest of their domestick servants to come to the Tables end, and eat of their bread. Many sins, many backslidings, if there be contrition and godly sorrow, serve for bitter herbs to eat the Pascover with; Many wants and weakneses may be accompanied with vehement desires, hunger and thirst. Low graces may occasion low hearts: *When God makes the disease a preparative, why should we refuse the medicine?*

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If we set the pitch of this *finest* too low in some empty formes of Religion, or some eminent works, and morall virtues, or some conceited perfections which feed our pride, we shall take in many that have nothing of Christ in them. Gospell-qualifications are most suitable to a Gospell-Ordinance : We are not prepared for Christ by ostentation of works, but sense of misery ; The sense of unworthiness is our worthiness ; A little vessel that is empty, will receive more than a great one that is full ; A broken Christ requires a broken heart ; To be rich, and full, and righteous in the Gospell-Dictionary, do signifie obstructions, and impediments of our happinesse ; where the naked are clothed, the hungry are fed, the ungodly are justified, the weary are refreshed, the sick are healed, the stung with fiery Serpents are recovered, the returning lost child is feasted, and they that thirst *do buy wine and milk without money and without price* ; And hence it follows,

That *no unregenerate man* that lies dead in trespasses and sins, without a seed, a spark of Gospell-grace, having no initials of true Repentance and Faith in Christ, *can be in capacity to eat and drink the Body and Bloud of Christ worthily*, and with effect : for such a one is a stranger to the Covenant, and uncircumcised, and therefore expressly *debar'd* this Pasleover, *Exod. 12. 43.* Where there is no life, there can be no reception of nourishment. He that is void of the Condition of the Covenant cannot receive the benefit ; nor eat the Supper that wants the Wedding-Garment. This is a severe point, and disclaims the greatest part of men from eating and drinking worthily, because they have no tickle of grace renewing or regenerating, they are not Disciples indeed, they are branches in Christ by eternall ingrafting, *John 15. 2.* but have not the life

of Christ in them; *They that are not in the body of Christ, do not eat his body, saith Austin; They that are not members of him do not spiritually feed on him, Panem Domini, they do eat as Judas, not Panem Dominum. Ego hoc axiomateneo, saith Calvin, that without the Spirit Christ is not received in this Sacrament.* The Papists say no lesse, *Catholici omnes* (saith Vasquez) all agree in this, That it's necessary for a worthy Communicant to be in the state of grace and sanctification, and therefore howsoever any person be furnished with endowments of nature and education, famous for eminent works and virtues, adorned with civill and fair conversation, yet without something of Christ, some work of the Spirit, some seed of Regeneration, he cannot eat and drink worthily, and with effect. And this Doctrine is the rather requisite to be taught, because men may flatter themselves in that they have past the test, are admitted with approbation to this Table, and allowed the liberty thereof, for all this may be; and yet your case no better than *Sauls*, that would needs be *honoured before the people*; than *Judas's* who was not thrust out from the Sacrament; than his who was let in by the servants to the feast, but cast out by the King for want of his Wedding-Garment. You enjoy a priviledge to eat and drink, but what? judgement and condemnation to your selves: Oh consider it, The Lord of this feast will come to view his guests, he will turn out some that the servants let in, he will say, *Friend, How camest thou in hither?* He answered not, Lord, I was called in, I was admitted in by thy servants, No, He was dumb, he had nothing to plead, he had not a Wedding-Garment, *For he is not a Jew that is one outwardly,* Rom. 2. penult.

§. 9. *What is requisite to our Receiving Worthily.*

§. 6.

The actual exercise of our graces is requisite to our eating and drinking worthily. The instrument must be in tune before hand, as I shew'd you in the former, but now the strings are stricken, now they make their musick. The activity and imployment of our faith and affections is now required, and our graces must be on their wheels; now the sails are spread to catch the gale which sweetly breaths from this holy Ordinance, for here it's said, *Take, Eat, Take and drink*; and as the eye, the hand, the mouth are now in actuall imployment, as to the Sacrament, or outward part, so faith which is the eye, hand, mouth of the soul, and all the affections are to be actually imploy'd, as to the inward thing, the Body and Bloud of Christ: Not the having of an eye, but loosing up to the brazen Serpent healed the biting. It's not enough to have faith, but we must believe. Now that the Sacrament is in use, now must our graces be in use too. Now that God actually offers and presents Christs Body and Bloud to my faith; Now let the hand of faith go forth and take Christ in. Awake my faith, and see the atonement of my sins in the broken Body of my Saviour! Awake repentance, and hear the strong cries, and see the dolefull agony of him that bears our chastisement! Awake my memory, and call to mind that *Egypt* wherein I was, and the bloud of the Passeeover which removed the destroying Angel from my soul! *Awake all that is within me to blesse and praise the Lord.* Oh let this Crofs crucifie my lusts and passions! Let this death slay my reigning sins, as *Joshua* did the Kings of *Canaan*! Now let the Altar smoak with the Sacrifice of a loving heart inflamed with holy fire of Gods love to me; Now the Wax is warm, Oh let the Seal be stamped fair, that I

may see the impression alwayes after ! Now that God shewes forth to me the death of his Son for me, let me shew forth that death of Christ to God again, as that which I stick unto, and abide by, for my righteousness and peace with God. Alas, if my graces be now asleep, they are next of kin to death. We might have sweet, we might have fruitfull Sacraments had we but lively graces, graces upon their wing, not lying fullen, and benum'd with cold : therefore *blow up your graces*, as the Apostles phrase is, blow the smothering fire, the embers into a flame by pertinent meditation ; *Be ye lift up ye everlasting doors, that this King of glory may come in* ; And that I may speak to the comfort of a godly soul, Let grace run forth at what tap it will, so there be but vent, whether at the uppermost of high praises, or at the lower of melting humblings ; If the fire *flame*, rise high, thou hast *more comfort* ; If it *smoke*, God will *not quench it*, and that's some comfort : Some have a finer taste, and relish their meat with higher gust and more delight than others, and yet others be nourisht as well, as much as they ; So haply some receive Christ with greater delectation, and yet thy soul may be nourisht as well as theirs.



CHAP. XXIV.

That a Godly man may receive the Sacrament unworthily,

HAVING shown you the qualifications of a worthy Communicant before hand, and that the actuall exercise of grace is requisite at present for receiving worthily, I make this Observation.

That a man who is in a state of grace, and so godly, may yet receive the Lords Supper unworthily, and without effect, not for want of habituall fitnessse or qualification, but for want of the actuall exercise of grace at present, or because of some distempers which overtake and surprise him in the act of communicating. This Point it may be at first sight looks strangely, but upon consideration will be found too true; For if we look back to the Passeover, we find, that an *Israelite* circumcised, and so qualified to eat the Passeover, yea a true *Israelite* might be unclean at the present time, and so incapable of keeping it. And we have at home in this Text, an example and a proof of this Point: These *Corinthians* are looked upon as, and supposed to be (and no doubt some of them were) godly and regenerate persons, who yet contracted epidemicall judgements upon them, *Many sick, weak, &c.* and that for a sin they little thought of, their undue and un-

S. I.

fit coming to the Lords Table; they are distinguished from the world, *vers. 32. Of whom its said, Da ſon, vers. 30. For th's cause you are judged of the Lord, and chastened;* and hence the word *requia*, is contended to import only *temporall judgement* in this place. I confesse this Point is controverted and disputed, and more abroad than at home amongst us. *Vasquez* seems to me to hold, That it is enough that a man be in a state of grace, and that every godly man receives worthily, or else should sinne mortally. But it is no new Doctrine with us, That a regenerate man may sin mortally (as they speak) or commit a sin meritorious of condemnation: We must not lessen regenerate mens sins, which in divers respects are the greater, because the person is regenerate: Even they that are *babes in Christ*, may be carnall, and walk as men, *1 Cor. 3. 3.* And therefore *Cajetan* on the other sides requires *actuell Devotion*, as necessary to the fruit of this Sacrament; and his Argument is, Because the Sacrament works according to the manner of its signification; And therefore as meat and drink to the end they may nourish, do require that we cooperate by some act of life, to receive and digest them; so there is necessary some act of inward grace to meet with and receive this spirituall food, that it may nourish and refresh us: and I hold the Argument good and firm; Nor do I find any priviledge of a regenerate man, that he cannot commit this sin: He may be under a spirituall Aroplexy or stupidity, as *David* for a time seems to have been: He may be overgrown with a crust, a coldness, a security, and so unfit by disease, though not by death. *Chrysostome* saw this truth, when he speaks of some that may not eat, because not initiated, *apostates*, and others, though they be members, yet are *putrefied*, unclean. It's true, It is proper to the godly to receive worthily, but it's proper, *Soli sed non semper, only they do so, but not they*
always.

alwayes : and therefore I turn my speech to you, and desire that you be not render'd secure and negligent by this false principle, that a regenerate man cannot receive the Sacrament unworthily, for this is the ready way to fall into that sin which you imagine youa selves free from, by taking you off from that self-examination, that trimming of your Lamps, that purging out of the old Leaven, that blowing up of your Graces into act, which is so requisite unto your meeting with your Lord in this Ordinance.

I know that for the most part those do charge themselves with this sinne of receiving unworthily, that have least cause; The worthiest Communicants are to their own eye the worst; They never acted their graces lively at the Sacrament; They never felt the present delights and fatness of this Ordinance; They have been alwayes incumbred with doubts, with fears and distempers, and have often gone away with more anguish of spirit than they came, and a world of such complaints there are : and I confesse it is not ordinary that gracious persons do stand in good opinion with themselves, but yet *Jacobs* going away halting from God, was not an argument that he had not prevailed; Sick people may be nourisht and strengthen'd with that meat which they cannot taste or relish in their mouth. Grace is more apt to see sin than it self; for the eye doth not see it self, and the more it grows in light, the more tender in sense: In spirituals it is true : But I shall speak a paradox, *Those diseases we feel and are sick of, seldome prove mortall*, that is, when the affections melt with sorrow, and not the conscience amazed with horror. Though I would not nourish complaints against my selfe, yet I had rather have the sense of *Paul*, Rom. 7. wherein he complains of himselfe, than his confidence, when he said, *I verily thought I ought to do*, &c. and I think a proud confidence both a greater cause and
sign

signe of unworthy receiving, than humble fear and sense of imperfection, for even this is a grace to be exercised at the Lords Table.



CHAP. XXV.

Of the Graces which are to be exercised and set on work in the use of this Sacrament.

S. I.

THE Graces which are to be exercised and set on work in the use of this Sacrament, are pointed at, and taught us by the Ordinance it self : For when the Apostle bids every man to *examine himself*, he should leave us in a wilderness and wide world, for he tels us not of what, but that the *Ordinance it self is the Rule of this examination*, and doth bespeak those graces which make us fit to come unto it. This is the way that *Cheminium* goes, whereby to find what those graces are which inable us to receive the benefit and effect here to be expected : And to me it seems an excellent way, For hereby the Communicant (as I have often said) is made suitable to the Ordinance, and the examination is kept within its bounds : So that if any should quarrel, and say, You require such things of us, as you have no warrant for ; You lay burdens of your own invention, we appeal to the Ordinance it self, and require nor more, nor less than may be deduced from it, and demonstrated ; We know that in all Sacraments

craments there is Analogy or proportion, and so in this : the elements broken bread, and wine poured forth, represent the Body and Bloud of Christ; the actions of Taking, Eating, and Drinking the outward elements, do denote the acts of a Communicants soul, receiving and feeding upon Christ; and such acts there must be to answer unto the outward actions. So as if you tell me of any sensible object, it's easie to shew what sense it belongs unto; for if it be light or colour, it belongs to the eye, if it be any sound, it belongs to the ear, &c. So this Sacrament being survey'd and studied, it is not hard to find what graces are to be set on work accordingly: And this Rule, that I may not guess at randome, I shall follow in the ensuing Discourse.

First, It's necessary that the Communicant have *Knowledge* of the Nature, Use, and End of this Sacrament: and that is demonstrate thus. Here are outward elements and actions, which do signifie some other thing, as namely, the Body and Bloud of Christ, as himself expounds it, offer'd by God unto, and to be received by the Communicant: and therefore there must be *knowledge* to discern and understand this mystery that's hidden under a visible out-side, to wit, the Sacrifice of Christs Body, which is represented, and the confirmation of the Gospel-Covenant by his bloud. For without this knowledge a man comes blindfold, eats and drinks as a brute, takes the dish for the meat, and is no otherwise refresh'd than a thirsty man would be by sucking a sign-post, which doth but signifie that there is wine within. It was a child's Question, *Exod. 12. 26. What mean you by this service?* And I would our ignorant people would so play the child; for they do but eat the shell, and gnaw the bone of the outward service, because they know not the meaning of it. So the carnall Jew knew not the meaning of the Rites and Types then used, nor saw both Law and Gospell in

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their Sacrifices, both which they were full of. I confesse the *knowledge* of this Sacrament draws with it the *knowledge* of our lost estate, (as Pasleover is not understood without *Aegypt*) in sin and misery; For where Christ appears bloody, there sin must needs appear deadly: and those fundamentals and grounds of Christianity, which are but the *A. B. C.* of Religion, must be known; but it is not the *knowledge* of a *Scholar*, but the *knowledge* of a *Christian*, which we plead for, so much as may serve to look into the entrails of this Sacrament, and may lead on the affections to value, prize, thirst after Jesus Christ, whom if we see not, we cannot desire or love: *Visus est prima amoris linea*, sight is the first line of love, nor can we believe in him, untill we see, *John 6. 40. Whosoever sees the Sonne, and believes in him, shall have everlasting life.* I should not charge a poor Christian with any great rate of *knowledge*, for the *quality* is more to be regarded than the *quantity*; If he know both sin and Christ by taste, as well as by sight; if he have a distinguishing and *savoury knowledge* of the things of the Spirit; and their be, as it is in embers, a great heat, though but little light, then is it good, though not great. I know that *Questions de modo* in all points of Divinity are hard to answer. It's well if we can answer a *Question de re*. I may know what sin is, and yet not tell how it enters, and comes at first into my soul. The Apostles took Christ at this time for their Saviour and Lord, the true *Messiah*, but how he should execute all the parts of his Office, they did not clearly understand, and yet did eat and drink with him at his Table.

§ 3.

Secondly, This is not all, but it is first, as light was at the Creation, the first creature, but all the world was not made when light was; He is not wholly fitted that hath knowledge, there must be a Christ-receiving, or a *Christ-taking faith*: and this is shown thus;

thus; God offers the Body and Bloud of his Sonne, which was shed for the remission of sin, and saith, *Take ye, Eat ye, Drink ye*, and that inward act, which answers to this outward action, whereby we do receive Christ that is exhibited, we call *faith*. When Christ is tender'd to us in the word, we believe *ex promisso*; when offer'd in the Supper, we believe *ex pignore*; There we have a promise, here a pawn or pledg: This *faith* is the taking-hand, which goes forth to the offering-hand of God. This taking, eating, drinking, are but *faith* appropriating and applying Christ: You say, you believe, What believe you? That God offers Christ to your *faith*; What's a poor man the richer for believing that one offers him a shilling? What's a condemned man the better for believing that a pardon is offer'd to him? This is but a *faith* of the truth of the offer; But do ye receive Christ offered? Do you close in with Christ? Do you take him into you? Here is the best Covenant, sealed with the best bloud that ever was: You believe this to be a truth, but come not into this Covenant; that *faith* doth but serve to your just condemnation; It is the *Christ-receiving*, not the *truth-acknowledging faith that brings salvation to you*. If men did but know what saving *faith* is, we should have either more or fewer believers, more, for they would renounce that superficial thing called *faith*, and buy gold tryed in the fire; Fewer, for they would not count themselves to believe by that *faith* which they have. A woman may believe a man to be rich and honourable, and reall in his suit, yet that belief doth not make a marriage, but actual consent to take him for a husband; for *faith* gives as well as take; it gives a man up to Christ, as well as takes Christ to be a Saviour. It is not true *faith* that blows hot and cold out of the same mouth, and cries *Hosanna* to Christ a Saviour, but yet I will not have

him reigne over me : This Sacrament presents Christ himself to *faith* thus, Its presents Christ himself, his Body and Bloud, not the benefits of Christ apart and abstract, but Christ himself. It presents Christ for intimate union with us, as the nourishment is to the body : It presents him really, as the bread and wine is really taken and received : It presents him crucified and suffering, as if he was now dying and bleeding ; in whom *faith* finds reconciliation, remission, justification and redemption ; so is it acted and exercised in this Ordinance.

§. 4.

Thirdly, The third grace that is freshly revived, and set on work in this Sacrament is, *Repentance* : and that appears thus ; Here is represented, Gods Justice against our sin, in bruising his own Son, with sore and dreadfull breaches made upon him : and this Justice is mixt with goodnesse in transferring and laying upon the Sacrifice the delinquencies and sins, which had they been charged on us, had sunk us into the bottome of perdition. And who, that sees this, shall not tremble at the fearfull wrath of God, which Angels and men could not stand before ? Who shall not mourn over Christ, whom we have pierced, as it's said of them, *Zech. 12. 10* ? Who can love the knife that slew his friend ? I mean the *sin* that our Saviour bore in his body on the Tree : This consideration here presented to you, if you follow Christ from the Garden to *Golgotha*, should me thinks affect the soul of a believer.

1. With tender meltings of godly sorrow for sin.

2. With fresh purpose of amendment of life.

1. With godly sorrow for *sinne* ; To hear the strong cries, and see the streaming Bloud of Christ ; for can there be a greater demonstration, either of Gods Justice toward *sinne*, or of his goodnesse to a *sinner* ? They say an adamant will be broken by bloud ; but alas the heart
of

of man hath lost ingenuity, or else the Bloud of Christ would make us love sin as bad as the terrours of Mount Sinai, yea and to love it lesse, and hate it more. Fear may break a man, but goodnesse melts him : The terrours of the Lord may amaze and leave a man as hard still ; but godly sorrow makes tender, and changes the disposition of the soul. Revive then the sense of your sin, even pardon'd sins do revive godly sorrow ; and the more, because he tastes goodnesse and grace to him unworthily ; the sweet of the Paschever is lost for want of bitter herbs.

2. With fresh purpose of amendment) a needfull grace to be renew'd at this Sacrament) we should eat this Paschever with shooes on our feet, and staves in our hand, ready to march out of Egypt ; We cannot eat the Paschever and stay in Egypt still : God confirms his Covenant, and we must restipulate with God to cast out and execrate the old leaven. Let's bring wounded hearts to, and carry away the wounded sins from this Table : Let's learn to die to sin, by seeing Christ dye for sin : *Mutet vitam, qui vult accipere vitam*, saith Augustine. The Covenant of Grace is sealed ; let us seal a Covenant of Obedience ; By the merit of Christs death we are purchas'd to be Gods, not our own : By the power of his death we are slain, dead to sin. But here I must break out to meet with our common purposes and resolvers, which (if ever in their lives) do now, when they come toward the Lords Table, flatter God and themselves with a new beginning of a new life : from this time they are resolved, that the care that hath heard them, shall hear them swear no more ; The eye that hath seen them, shall see them drunk no more, &c. I would these green cords would hold ; but we find their Sampson-lusts, when they awake, break all these cords, this righteousnesse is but a morning dew. And why ?

Because these purposes arise from a fit of conscience, not from a principle of life or love, and so they prove but *Lucida intervala*, they return to their madnesse again, when the fit takes them. I would such men would resolve to be ashamed of these resolutions, which so often leave them in the dirt; that selfe confusion may carry them out of their owne strength, which self-resolusion doth arme them with, and therefore doth not stand; For he that hath the falling-sickness may resolve to fall no more; but in vain, untill the disease be purged.

These are the principall, the staple-graces to be exercised in this Ordinance, there are others which are included in these, which I but name: As

§. 5.

Fourthly, *Spiritual appetite* of hunger and thirst after Christ, who is here offered, as full nourishment for the soul, under the forme of Bread and Wine. I account *gracious desires* to be the immediate products of *regenerated graces*, and very comfortable testimonies of life spirituall, 1 Peter 2. 2. but it is called *vehement desire*, 2 Cor. 7. 11. in difference from the *suggards desires*, which are but wishes, and which every man pretends unto, though it be plain they are but of Balaam's temper, who desired to die the death of the righteous, but loved the wages of unrighteousnesse. God helps his people much by giving them good desires, both for that they make prayer warme; and give great comfort in the midst of sad complaints; yea they bring us to the Word, and to the Sacrament, where the want which occasions the desire may be supplied: Keep them alive, and they will keep you alive; Sharpen and whet them as men do indifferent stomachs with vinegar; Sense of sinne, and desire of grace are excellent preparatives to this Supper.

§. 6.

Fifthly, *Love* to fellow-members of the Body of Christ,

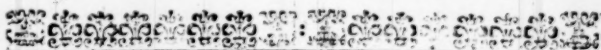
Christ, *For we are all partakers of that one bread*, 1 Cor. 10. 17. If we eat together all of one loaf, let us love them with whom we have this fellowship and Communion. The *Love-feasts* of the Primitive Church are read of, but alas they are lost; I mean not the feasts, but the Love, and in stead thereof, *Infelix lolium*, unhappy feuds, quarrels, divisions, rents abound, as if we were not children of one Table. *Corinth* is come into England, I heare that when you come together in the Church, there are divisions among you, 1 Cor. 11. 18. Ours are wider divisions, we doe not come together in the Church, one Table is prophane to another: and yet the Apostle saith, *If I have all Faith, If I suffer death, without Charity, I am nothing, it profits me nothing*, 1 Cor. 13. 2, 3. It's almost Popery to speake of Charity. *By this shall all men know that ye are my Disciples, if ye love one another*, saith Christ: And this was the old marke, but truely it's almost worne out: Oh let us revive it at this Sacrament; where God seals the pardon of our *Talents*, Let's learne to forgive the *pence* of our brethren. Of all sins, the Apostle interprets the *Leaven* to be purged out, of malice, 1 Cor. 5. 8. *Purge out malice*; For Love is the cement of this Fellowship and Communion of members, which are supposed to have one life, because nourisht with the same nourishment, that is Christ.

Sixthly, The last grace I will speak of, which is here to be exercised, or call it rather a duty, if you please; It's *Thankfullnesse*, without which the memoriall or remembrance of Christs death is but a dry and fruitlesse commemoration. Humility makes thankfull; The *Samaritan* Leper returned to give thanks; He was more remote from expectation of cure, and therefore the more thankfull.

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The sense of our own unworthinesse; and of the great disproportion between Christ and us, may raise up our thanksgiving to a higher flame. The lowest hearts rise higher in gratitude: pride and merit are unthankfull.

And so I have shewn you those graces, which being exercised, do fit us to receive *worthily*, and let the heart in tune to this Ordinance. The Lord *satisfie you with the fulness of his house, and make you drink of the river of his pleasures*, Plal. 36.8.



CHAP. XXVI.

Motives to quicken Endeavours to a fit or worthy Participation of this Ordinance.

S. I.
Use.

THAT which remains of this Point, is, That *I excite and awaken all endeavours to a fit or worthy participation of this Ordinance.* The *modus operandi*, or manner how the Sacrament works, or contributes to spirituall grace, is not of vulgar disquisition. I signified to you last day, that Questions *de modo* in all parts of Divinity, are usually difficult to untie. All confess that *Sacraments work by institution of God*, as the brazen Serpent healed the fiery sting: but that is yet too short. For doth Gods institution elevate the nature of the Sacrament to produce the effect? Then is that effect plainly miraculous, and the faith of miracles should.

should be required. Or doth the institution of God appoint the signification and oblation of the Sacrament in such and such an use of it? This indeed is according to the rule of the Schools, and of our Divines, *Modus operandi sequitur modum significandi*: and then it's plain, that there must be somewhat in the Communicant, both to understand their signification, and to receive the oblation and sealing by the use of them; for otherwise they are but *ἄρρα ὀνόματα*, *empty names*, as an Hebrew word to an English ear. And hence it is that, I say, the capacity must be excited and awakened for the fit participation of this Sacrament, or else it's nothing to us but bread and wine, and the spiritual benefit is lost.

That you may have alwayes at hand (as a fyle to sharpen your endeavours) some brief *Motives* and *Reasons* to awaken you; I shall briefly recite and offer to you these few.

Motive I.

1. That as your coming worthily may yield a great improvement of your spirituall state, so your coming unworthily may adde much to your guilt and condemnation; The same passage through the red sea was safe to the Israelites by faith, the Egyptians assaying to do the like were all drowned, *Heb. 11. 29.* Let no man say, Why may not I receive good by the Sacrament, as well as any other, for the Egyptians *πῖσαν λάβοντες*, trying conclusions were drowned, The same Sacrament, like the cloud, is to one the refreshing shadow, to another the consuming fire. The bread as broken, is the Communion of the Body of Christ, *1 Cor. 10. 16.* and yet, he that eats unworthily, eats condemnation to himselfe, *1 Cor. 11. 29.* That which is Manna to a believer, is to a Judas poison, as the An-

Ancients speak; and all this is *vitio sumenti*, through the sin of the receiver who eats *Quails under wrath*, Psalm. 78. 31. and sits down to *Haman's feast*, Esther 7.

Motive II.

2. Though a Christian is not altogether to judge of his receiving worthily by the fruitfull success and benefit which he findes, but by the exercise of his grace, and by his sacramentall disposition; yet *the fruit doth not follow, except there be a right use, and worthy participation of the Ordinance.* Some are so childish, and such *spirituall sensualists*, that if they have not sensible and sweet joy or comfort, or a present removal of their thorn, they conclude they come unworthily. It's our fault, that as *Israel* in the wilderness, we limit God to give that we desire, or else murmur and think we have nothing: So it is in this Sacrament; and so in our prayers we are passionately desirous of serving even our own lusts, *Jam.* 4. 3. The after-fruit cannot be the measure of our worthy receiving, but the present gracious frame of spirit, and exercise of our graces: As by fair and beautifull children we cannot judge of lawfull marriage, but by consent declared, and rightly given at the present time. And yet the fruit and benefit comes not, but in and by the way of receiving worthily: we judge of our selves to be fit guests by the *wedding-garment*. We love a sweet willing disposition in a child, ready to do what it can, rather than alwayes to be crying for plums. God highly prizes those that set on work their *obediential graces*, to observe the Law of any Ordinance, and performe it, for if we can *lust for quails*, and yet murmur at the way of the wilderness, we are too like the carnall *Israelites*. There is in all spirituall joyes, comforts and raptures, two parts; the one

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is the fruition of the sweet of them, the other is the serviceable use of them, to oyl the wheels, and make us with more freedome to perform hardest duties of obedience. Now if in this later respect we improve or seek them, it's farre the better to like in any Christian; for it's Gods part or share, *The joy of the Lord is your strength*: yet duty is the door by which reward enters, as reaping comes by sowing, *They that sow to the Spirit, shall of the Spirit reap life everlasting*, Gal. 6. 8.

Motive III.

3. There is a *Sacramentall disposition requisite to a Sacramentall Communion*, and it is a very spirituall disposition, as the Communion is spirituall; This disposition is not one single grace, but a complexion or temperament made up of divers ingredients, which are not all distinctly and eminently acted by every man at this present, but some of them, as occasion and necessity may require. I have already shown you them in generall, and told you, that they are bespoken by the Sacrament it self, and as it were deduced from it. This Sacrament affords us the communion of Christs death, where his body broken, and blood shed are set before us; Here we communicate of a dying Christ, in heaven we shall have him as a Tree of life. This is that *epulum federale*, or Covenant-feast made for confederates; God is one party, and the faithfull are the other: and both parties of confederates do (*sic dicam*) partake of the same federal Sacrifice, Christ Jesus: the blood of the Sacrifice is offer'd up to God; The same blood in the Sacrament is offer'd and given to us, as it's said, *Exod. 24. 6. Moses took half the blood and sprinkled it on the Altar and he sprinkled the other on the people, and said, Behold the blood of the Covenant.* If we understood the Ordinance, we should easily agree that a

Sacramental disposition is a very spirituall disposition, and that the Sacrament requires the very purest addresses that we can make to it, where God himself entertains his people with no other cheer than which satisfies himself, and will have them taste of that which he himself is pleased and delighted with, that is (I say again) Christ Jesus. Now in this so near approach to God, ye have an excellent Rule, as in all other approaches, *Levit. 10. 3. I will be sanctified in them that come nigh me* : the case was, that two Priests had taken *strange or other fire*, not Gods fire from his Altar, but other fire, common fire, and so themselves became the Sacrifice, for God will not be slighted. If we bring fire, and it be not his own but ours, we may be consumed by it, but he not pleased. To which end and purpose, that we be not found in this case, and under this wrath, I shall endeavour to shew you that strange fire, or those false and insufficient qualifications which men draw nigh to God in this Sacrament withall, to their own hurt and prejudice.



CHAP. XXVII.

False and insufficient Qualifications for the Receiving of this Sacrament.

§. I.

A Fair carriage of outward life, or a good complexion of moral virtues is not a sacramental disposition; but rather shew a plethorick constitution, a self-sfulness, a self-righteousness, which are the greatest obstructions against Christ that can be. I confesse grace often dwels in a worse house, and in rougher natures and constitutions; but all the starres do not make day. The mettall of these virtues is very good, but they want a superscription upon them; there may be nothing of Christ, and he that comes worthily to this Sacrament must have somewhat of Christ in him, or must be in some necessity of him, that he may *eat with four herbs*. A man may come with *less sin unworthily*, I say lesse, than a worthy Communicant; For it's not the number or quality of sin, but the sense of, and repentance for it, that is here considerable. A bottle stopt with gold receives not so much as an empty shell; it's Christ that must be in your eye and thirst, or else your fire is strange fire.

II. A man may be *humiliatus*, not *humilis*, humbled not humble; The Angels that *sinn'd* were tumbled

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down

down into a lower place without any abatement of their God-opposing-pride, man-opposing malice. If God pound thee in a mortar by crosses, pains, miseries, dreadfull horrors of conscience, yet pride lives, an argument whereof is, thou wilt not adventure thy soul on free-grace without something to recommend thee to it, and he that hath nothing else will have his misery to be his worthiness, and the murmurings which a broken estate, and broken body and spirit do belch forth, what are they but fumes and smoke of pride: Cut a Bee in pieces, yet she puts forth her sting; There are many long for humbling breaches, smarting sorrows, and it may be their intention is good, but the bottom is merit and pride most commonly, they would make their humiliations their Christ: Alas, if God should charge but one sin in his full weight on thee, it would break thee as a great stone an egge-shell. Did it not so in Angels? Who would be a *Pharaoh*, *Cain*, or *Judas*? Is not broken iron, broken ice hard still as ever? But true humility is a Leveller, there are (2 Cor. 10. 5.) two things *πᾶν ὕψος*, Every high thing, and that is taken away, and *πᾶν ὄργανον*, every device, and that is brought into captivity, not only to the salvation, but to the obedience of Christ; The metal must be melted as well as broken, and it's enough melted, when it will run into the mold, and take the impression: Is the will conquer'd and changed to receive Gods Image, Submit to Christ his righteousness, and to his Sovereignty, to receive the promises, and take up the yoke of crosses and commandments? Art thou humbled for sin and hatest it, humbled under thy own righteousness, and castest it out? Art thou willing to take Christ a Saviour and a Lord, to have him, and be his, not on terms of thine own, but terms of the Covenant? Draw nigh to God, this is not strange fire, for it hath melted thee, and not only tormented thee.

III. Thou

III. Thou findest in thy self a faith, whereby thou assentest to the goodnesse and veracity of God, the truth and all-sufficiency of Christ, the whole tenour of the Covenant, and Doctrine of the Gospell. I say with James Chap. 2. 19. *Thou believest that God is one, & tūc nōtis, thou doest well, & tūc dūquīna, so believe the Devils;* They have so great knowledge and conviction, that they believe more than we do, because they know more, but this faith hath no seat in the will, or at least draws it not to election of the good things believed to be; A man may be called an orthodox believer, by virtue of this faith, and it is *fides recta*, not *vera*, a right faith not a true, *sana*, but not *salvifica*, sound faith, but not saving, if thou bring this faith only, thou shalt receive only the outward sign, for it is a seeing eye, but not a receiving hand, and many shallow effects it may have by virtue of the generall mercies and promises of God, but the Sacrament faith, *Take, Eat*, and therefore there is besides this a Christ-receiving or a Christ-accepting faith, for not to those that believed by meer conviction, John 2. 23. did Christ impart himself, but to as many as received him, John 1. 12. Weaknesse of faith in our times is properly said of this manner of believing. It's the receiving hand that shakes with the pallsie; Few complain of weaknesse of faith historicall, nor of the hardnesse of it, because it's not encountred with discouragements, sins, temptations, as saving faith is, because the whole adventure of the soul lies upon it, and God knows when we come to shoot the gulf, and to renounce all false hopes, or true fears, and cast our selves on Christ, we do it with great difficulty, for without Gods attraction it's impossible; and this is the faith which we must be exercised in, and which is confirmed by this Sacrament, and a rare faith it is, even in the believing world; For it gives up man to Christ, as well as receives Christ; And
the

the dis-interessing of self-love, and the interessing of Christ into preheminance and government is very rare and infrequent; For I count that no receiving of Christ, which divides him, and takes so much as self-love would serve it self upon, but brings not every thought into captivity to the obedience of him.

I V. If thou find in thy affections any appearances or seeming impressions of grace, be not over-credulous till the bottome be searched, for there lies abundance of self-love, and self-interest, even when there is a good countenance and fore-side; as in the zeal of *Jehu*, which carried in the fore-head of it; *The Lord of hosts*, but there was a byas within, that wheel'd towards his own interest, I shall name but four, and that briefly.

§. 2.

1. The love of God which is a reflex of his first love to us; As the Sun-beams which come from the wall are the reflex of the beams that first smite upon it, and there may be a love of God upon terms of his beneficence, providence, patience, generall goodnes to mankind without any love of Christ in sincerity, which is upon speciall and-distinguishing grounds, for that love of God which is over-ropt by self-love, is not accounted love of God, but rather a lust of serving our selves upon him, which is the last resort of the love of most men to God, but it may be distinguished thus, If it arise from the sense of that distinguishing love of God to thy soul, whereby he hath drawn thee to Christ out of the pit of common perdition, and that without any worthiness in thee, or contributions of thine to that inestimable grace, yea notwithstanding that contrariety and opposition to him, wherein thou wast above many others engaged, the very thought whereof doth ever inflame the heart unto a mans dying day: If it be a love to God for his holiness and his sanctification of thee to bear his Image, and to be like him: If it be a love of complacency and friendship, to delight thy self in God,

and.

and to affect Union and Communion with him : If it produce a willingness to confederate with him, and to be in league, against all interests of the flesh and world: I love my master, I will not go out free, or be at my own freedom.

2. The second affection is desire of grace, and of spiritual things. I conceive there may be a carnal desire of things spiritual, and carnal prayers for spirituall gifts, namely to consume them upon our lusts of pride and vain-glory, which is the desire of *Simon Magus*; a desire to die the death of the righteous, which was the wish of *Balaam*, a desire of forgiveness of sin to be freed from condemnation by meer self-love, a desire of heaven too to open unto us, for happinesse, not holinesse or communion with God, a desire of comfort to anguish of conscience, and that rather for ease, than for grace, a desire of grace it self, as a necessary bridg unto, or sign of salvation; *Give us of your oyl* (say they) *for our lamps are out*; Many fallacies may be in our desires, and yet I account them, when they are refined from drossie, to be most comfortable signs of spirituall life, for Christ makes *thirsting after righteousness* the character of a blessed man, *Matth 5.* and the Apostle makes them a *fruit of repentance*, *2 Cor. 7. 11.* and a *sgn of regeneration*, *1 Pet. 2. 2.* if they arise from a taste of the graciousnesse of God, and carry on to the sincere Word for growth in grace, and be spent in endeavours of obedience, and exercise of communion with God. equally longing to be Christs, as to have Christ: He that shall deny to a poor soul the comfort of such desires put out the spark that smokes in the wick of the candle when the flame is gone out before.

3. The third affection is fear, the fear of the terrours of the Lord, and those punishments which according to his threats wait upon sin. *Etius* propounds the case, Whether a man under servile fear may come to the

Lords Supper? And answers, No, but with distinction, the fear of wrath may be used as a bridle to curb the insolency and luxuriancy of the flesh, by laying hell and damnation close to it, and so the regenerate, whose flesh is impetuous, may make use of this fear to restrain the propension of it, but then if this fear be meerly of punishment, so that were it not for that, he would with all his heart give himself over to commit iniquity with greedinesse, then it's plain, that the willingness to sin lives, and this horreur of conscience nothing at all changes the inclination of the will, no more than the whip or chain doth the nature of a Fox or Wolf, and the case is no other than that of a child that will colly himself with the cole that's black and dead, but dare not touch the fire-cole which burns his fingers, and there is no comfort in such restraints from sin, nor have such fears any spark of grace in them.

4. The fourth affliction is sorrow for sin, which may be worldly and carnal, and no other than *Pharaoh's, Take away this plague;* or the pangs of a whore that returns to folly; But there is a sorrow according to God, which works repentance unto salvation, and brings forth those seaven fruits, 2 Cor. 7. 11. which change the frame of the heart, a happy mother of so many good children: These are the pangs of a godly soul, and it is one of the first steps unto, or parts of the Resurrection of a Christian from his falls, and is caused not meerly by wrath, but as *Peters* weeping was by the looks of Christ; the reproofs, the frowns the offences of a gracious God, thaws the heart into melting tears, and would do so, though there were no hell; As a meek child needs no other house of correction than his fathers looks. I am loath to be of that opinion which banishes godly sorrow out of Religion; for if I were so happy as to want new matter and occasion for it, yet sometimes to review old forgiven sins, and the rather,

ther, because forgiven with fresh bleeding heart, doth excellently keep down swelling of pride, and gives a fresh and new relish to Christ Jesus, to the overflowing floods do enrich the adjacent grounds, and make them fresh and green. And so much concerning these affections.

V. The fifth Consideration is of purposes of amendment, which we named before, among the preparatives to this Sacrament, which there are few but have at one time or other, and men do exceedingly besot and flatter themselves in them; For we have known that upon conviction of conscience and shame, for many years together by fits and moods, and for the skinning over some gallings of conscience, men flye to purposes of repentance, and put them on, and bind themselves by vows or other bonds, to do no more, and yet experience tels us, that *Sampson* did not easilier break the cords that bound him than these men do break their purposes, and cancell all bonds and resolutions, and so a sick mans purposes are very often no other than the vows of a Mariner in a storm at sea, who for the time will be or do any thing, but when the danger is blown over, they are as they were. You ask, What such are to do? And the answer is ready, Resolution without mortification is to little purpose, the lust must be mortified that carries the sway and dominion; For as the purposes of a man in his lucid intervals, or of one that hath the Falling sicknesse to fall no more, is to little purpose, without some application to the disease that still lies within, and will return and break all daims that are made by the streame of it; so are resolutions upon conviction of conscience without effectuall exercise of mortification by setting upon that root and lust which between whiles doth but sleep, and will awaken again. Let the patient see and search his sin, and apply the corzy of the

Law, and use those sharp medicines which eat out a rotten core, and follow that sharp work of mortification, or else all is to little purpose.

VI. The last thing I mention'd was thankfulness, a grace proper to the Eucharist, which signifies thankfulness, and is the denomination of this Sacrament, wherein thanksgiving is so eminently required and exercised, and it rises either from the generall ground, or from the speciall; The generall is Gods *Philanthropy*, which shews it self in a *sic dilexit*, by giving Christ a Saviour to us, and not to the Angels that sinn'd, and is worthy to fill our hearts and mouths with admiration to all eternity; But the speciall ground is Gods incorporation of us particularly into Christ by giving that differencing grace, which distinguishes not from Devils, but from reprobates and hypocrites, and all that are called, but not chosen, which is a mark of speciall favour; Thanksgiving for this shall be the work of heaven, where we shall better understand and look upon our former misery, as a stile to set off and illustrate our glorious redemption, and to this tune ought our hearts to be set here, *For in this rejoyce not, that the devils fall before you, but that your names are written in Heaven*; and we have cause while we are in this lower orb to be thankfull for the least mustard-seed of faith and grace, whose work is to set a byas upon the will, to chuse God, and set up his interest above all interest of self or world, and he keeps this spark alive in worst times by no lesse a miracle than a spark of fire in the sea, and that he inables this little grace to fight and combate (and that is in Scripture to conquer) against the powerfull fears and oppressions of the world, and the powerfull allurements of lust, and ease, and pleasures of sin, which is a sunshine that usually puts out our fire more easily than cold and nipping frosts, which rather make it hotter,

hotter, and this is the meaning of that phrase, *He will not quench, &c. till he send forth judgment unto victory*; The smoak ends in victory.

Motive I V.

After this digression, the fourth Motive or Consideration follows, exciting endeavour to come to this Sacrament in a sacramentall disposition, and that is taken from the benefit or fruit of it to a worthy receiver; for the exercise of grace is well rewarded, and the labour and pains bestowed in preparation or trimming of our Lamps, is paid to us in the fruit and benefit of this Ordinance; And therefore, since as *Bellarmino* acknowledges the Question about the effect is of so near a kin to the preparation unto this Sacrament, I shall briefly touch the point of the fruit and benefit thereof, and that in these two points,

1. That there is a great benefit and fruit of this Ordinance.
2. What that fruit and benefit is.



CHAP. XXVIII.

The Fruit and Benefit of Worthy Receiving.

- §. 1. 1. **T**Here is a great benefit of this Sacrament to them that communicate therein preparedly; though all be not agreed, what the benefit is, as may be seen by the Doctrine of the Papists, the *Socinians*, the Orthodox, yet that there is a benefit, few will deny; and if it be denied, the sensible experience of many godly Christians doth attest it, to which experience the Apostle sometimes appeals, saying, *Gal. 3. 2. This only would I learn of you*; and for others that will not own their experiences, or have them not, reason may convince them, That as God made no uselesse creature, so he ordains no fruitlesse institutions, that this Ordinance being instituted for the use of his select people and confederates, and that at such a time as our Lord Christ had the very powers of darknesse to encounter with, therefore it is an Ordinance of some moment, which began at the death, and stands in force untill the second coming of Christ, and if nothing else could be said, this is enough. That the guilt and danger of receiving unworthily being so dreadfull, there must in reason be some proportion of benefit and fruit to the receiving worthily, which reason may convince any rational man, that there is not only a good, but that good is

is of very great proportion and degree, and that ye shall not come for fruit a barren figtree.

I have reason to demonstrate both these points :

1. That there is a benefit.

2. What that is.

Reason (I say) to shew that there is a benefit.

S. 2. *That there is much benefit by
Worthy Receiving.*

S. 2.

1. Least this Sacrament of so great moment be vilified and brought to contempt, as a dry teat or empty vessel, they must needs neglect both the use of this Sacrament, and all preparation thereunto that undervalue it, as fruitless and not beneficial? Who will take any pains to go to a dry Well that hath no water in it? It's vain to urge preparations on them that are not perswaded of any benefit in it; And though I will not dispute, Whether the supream Lord may not oblige his creature, man, for probation and trial of his obedience, to a duty whence no other benefit should redound, but the very duty of obedience, as if he oblige *Abraham* by a Law to Sacrifice his son, yet I conceive that Gods standing Ordinances and Laws, do not only oblige a duty, but intend a benefit, and thereby invite obedience, as it's said, *Deut. 10. 13. What doth the Lord require of thee, but to keep his Commandments for thy good?* And that therefore there is a benefit of the right use of this Sacrament, by which we may lawfully be excited and impell'd to observe the Ordinance, as we climb the tree for the fruit that is upon it; It's true, an unworthy Communicant reaps no other benefit than somewhat that is like that, which the Apostle calls the advantage and profit of the Jew, *Rom. 3. 1. Rom. 9. 4. viz. Tabulas & sigilla fœderis*, the Tables and Seals of the Covenant, but the reason that he receives no inward

inward and spirituall fruit, is not because there is no water in this Well, but because he hath no bucket to draw it forth ; For God offers and holds forth Christ and the benefits of the Covenant, his hand is not empty, but our hand is full of sin and self-righteousnesse, that we cannot receive it, for they that will receive must bring a capacity. It's a known truth, He that means to receive a benefit which is convey'd by way of Covenant, must bring the Condition of that Covenant in his hand, as he that comes to a table brings life and stomach.

I know there are some, and they godly, that fear, or haply will boldly affirm, that they were never sensible of the benefit of this Sacrament ; They hear of good fruit, but they have not tasted it, and therefore their edge is dull and flat to the receiving of it. To which I answer this, That if there be an exercise of the graces required in the act of receiving, they may not deny the fruit of the Ordinance, because they are not so clearly sensible at the present, for haply they limit God to the present time, or confine their expectations to some particular fruit, as elevation of heart, sensible comfort, clear assurance, or the like, which because they find not, they think they have nothing. I have shew'd you before, That God answers the expectations and satisfies the necessity of his people by giving some other grace than we would have, or have our eye upon, as *Pauls* prayers were answer'd in *sufficient grace*, not the removing of the thorn ; We cry for comfortable signs, and God gives obediential and serviceable grace ; We look for spirituall gifts, he gives humbling graces ; We would have conquest of sin, God gives power to encounter it ; We look for lively grace, and God keeps grace alive ; We expect at present, God afterward gives us it ; in bodily nourishment it's not possible for a man to tell what degree of nourishment he received by

by such a meal, yet he findes that he lives, and is strengthened, and he may be nourisht by that which he doth not relish with delight. As for those that upon pretence of spirit and spirituality have cast off Ordinances, as fruitlesse unto them, I should wish they would consider; whether they be not rather besides their wits, than above Ordinances, seeing Christ himself doth not only by his institution but example, commend this Sacrament unto us, as a standing Ordinance, for the whole Church *untill he come*, and so hath commended the Ministry also, *till we all come to a full stature*, Ephes. 4. 11. I would know how that spirit hath carried them to the pinnacle of the Temple, and hath set them above Ordinances, or that witnesses to them without graces, can be proved to be the Spirit of Christ, and if they would shew us how they can live without meat and drink too, there would be some hope that they might be starved into their senses and right minds.

So much for the first, That there is a fruit and benefit by this Ordinance : And now to the second, What that benefit is, and I have reason to shew what it is.

§. 3.

1. Because superstitious and carnal persons do expect what they have no warrant to expect, perverting the use of this Sacrament to other intents and ends, than it hath by the institution of Christ; The sick man too superstitiously conceives that the *opus operatum* is a *viaticum*, that will pay his fare for a present passage into heaven, or that it is like a Popish shrift that blots out all sin, and wipes off the old score. If instead of making the right use we idolize the brazen Serpent, and worship it, what is it but superstition? which to avoid, the only way is to mind the institution, and the end thereof, or else we shall look that for which God never intended to convey by it, as *Eve* was

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deceived

deceived in the fruit of the Tree she eat of.

2. Because commonly men have confused thoughts of a benefit, but they know not what; They think it's good for something, but they know not what, and so do as it were take physick meerly upon trust, not knowing what is in it; Hence is that awfulnessse of this Ordinance with all men, they must be holy now, at this time, they must not follow their wicked and loose wayes; They are going to the Sacrament, and they go with an ignorant reverence, not knowing what is either the fruit or the danger of it. So much for the first.

§ 4.

§ 4. *What the benefit is.*

Now to that point, What the effect, as some call it, or the fruit and benefit of this Sacrament is?

I answer generally, and then more particularly.

1. Generally.

1. The benefit of the Sacrament is of an higher nature than these creatures are able to convey, and therefore they are stampd and made instrumental by an institution of God; It had been both vain and superstitious to have expected spirituall benefit by the use of these elements, had not the word of institution given a new relation to them, which without it they have not: There might a similitude or representation have bin borrowed to signifie the sufferings of Christ, but that would not have made a Sacrament, any more than marriage representing the mystical union of Christ and the Church is therefore a Sacrament; There must be a promise and a command of God added to the visible creature, whereby the use of it to such a purpose is warranted and authorized, therefore we must look higher than the outward elements, or their power; An Axe is more than iron; A Seal is more then Wax; Gods institution renders the creatures of bread and wine
(which

(which as *BeHarmine* notes, though two elements, are but one instrument or seal) usefull to spirituall effects, not by elevating their natures, as the iron or wax being instruments are not elevated to any efficacy, as physical instruments, but by appointing their use and working by them, therefore that Question, How can bread and wine, How can water reach or touch the soul is impertinent? for it refers to a naturall causation; but morall relation needs no contact, there is a benefit follows upon the right use of them. which comes not through them *tantum per canalem*, but from God by the use of such means, as an estate is convey'd from the donor by a seal of Wax.

2. The benefits and blessings promised in the Covenant of Grace are sealed, and the Graces of the Covenant are improved in a believer by this Ordinance, Christ, Christ crucified, or rather in crucifying, together with such benefits as are immediately sealed in his death, reconciliation, redemption, remission of sins, as on Gods part offered to a sinner, are here obsignate and sealed: And faith in Christ, repentance from dead works, &c. are here exercised, excited, confirmed, renewed, the main fundamentall and essential benefits and graces which are in most necessary order to salvation, are here in act, not such things as some Christians have, and some have not, But the common necessities of the Covenant, both on Gods part and ours, without which no Christian can be saved. And therefore I cannot but wonder, that many well-meaning souls should fix their eyes on such benefits or gifts to be given in this Sacrament, as are not *εἰς τὴν σωτηρίαν*, to a Christian, but eminencies of some, and not all; they look for gifts of prayer, of memory, freedoms from passions, some Parts or Endowments, which they see others excell in, and if they gain not these, they gain nothing, they are unworthy, &c. Alas that you should so mistake, I

tell you, Covenant-benefits, Covenant-graces, the radicals, the vitals, are they which receive improvement here; here is Christ offer'd, and faith is quickned; here Christ crucified is exhibited, and here repentance is renewed, the main benefits that God can give, the main graces that we can have, such as are essentiall, without which salvation is not. This I would have observed for the honour of the Ordinance, and the quickning of addresse to it.

And another thing also, *viz.* That when you hear us use the words; *exhibui, convey, conferre, afford grace* or spirituall benefits: You are to understand, that this is not *per modum emplastris, seu medica potionis*, not as a natural agent, but *per modum sigilli, or Sacramenti*, in a way proper to a Sacrament; As we say, an estate passeth by the Scal, that is, is assured or confirmed, or as we say the promise or contract passeth by a Ring, words which every one understand's; and doubtlesse the benefit and fruit of the Sacrament is afforded in a peculiar way; As the Word, besides begetting grace, doth also increase and confirm, but not in the same way as the Sacrament doth; as it may be the same bargain passeth by promise, by oath, by earnest, by seal, yet these are severall wayes of certioration; so it's the same grace that's nourish't by the Sacrament, as by the Word, but the way is divers; That of the Sacrament is by way of sign and seal, that of the Word by way of Promise or Covenant-agreement; nay the two Sacraments themselves do differ in their proprieties, Baptism seals the Covenant by way of initiation, and the Lords Supper by way of nutrition or augmentation. God did not make or multiply Ordinances at random without their distinct and peculiar use, for the exhibiting to us the same Christ, the same graces, the same benefits, as men have severall wayes of assurance-making, one to another.

§. 5. *What is done to a Worthy Receiver by Christ.*

§. 5.

So much generally. For the particular we shall consider,

1. What is here done.
2. What is hence received.

For the first, There is here done by Christ two things, and answerably two things by a believer in Christ.

Two things principally are here done by God, or by Christ.

1. Christ crucified is really exhibited to the faith of a believer.
2. The gracious Covenant which God hath made in Christ is sealed to a believer.

1. Christ crucified, together with all those benefits that ensue upon his death, is really exhibited to a believer; for there is not a meer representation, or empty figure, but a reall and true exhibition of Christ himself, as broken for our sins. The word *accipite, Take ye, Eat ye*, does evidently confirm it to us; If there were only a resemblance or figurative representation, then *See ye*, were more properly said, but *Take, Eat, This is my body*, plainly shews, that Christ himself is here given to a believer. I think we look so much on the representation, that we forget the exhibition, and therefore should labour to conclude, that Christ himself, as in the state of a redeeming Saviour is truly and indeed holden forth and presented to our faith, as verily as any benefit can be offer'd and holden forth by one man to another. This body and bloud was really offer'd up to God for us, which is in this Sacrament really offer'd and applied to us by our faith: Answerable to this exhibition of Christ himself, the believer performs an act of Communion, 1 Cor. 10. 16. partaking

More particularly.

of the body and bloud of Christ in a spirituall sense, for spirituall nourishment, increase and building up; for the new creature is fed and maintain'd by Christ, and by virtue of union with him, we have communion, as the Vine-branches by their union with the Vine, receive sap and nourishment; So as we have not graces without Christ, nor benefits without Christ, but first in order of nature we have union as members of him, and then of his fullnesse we receive; For a Christian is like a branch, that hath nothing of its own, but what it receives from the root, as it self springs from the root, so the increase and growth of it is from the root also; He is as the Moon, which, as appears in the Eclipse, hath no light of it self, but increases and comes to full; as it receives from the Sun; Let no man think that a believer hath no further use of Christ after his first believing and receiving of him, for then this Sacrament would not be usefull, the effect whereof, as *Durand* saith, is not absolutely necessary to salvation, as if one could not be in a state of salvation without it, because it serves for confirmation of one that is already in a saving state; and it's plain, that a great part of Christs Office is exercised in preserving and continuing of them in him, who are already members of him, and therefore is the *finisher* as well as *author* of our faith, for we *live in him*, and *from him*, and our grace is maintain'd by emanations from Christ, as the light by continuall emanations from the Sun, and therefore this Ordinance of Communion with Christ, and the exercise of such acts of communion are of prime use and benefit, as the branch that shoots from the Tree, grows and lives from that root which gave to it the first being by a continued influx of sap into it. And this is the first combination of Gods act, and of ours.

2. The second combination is, The gracious Covenant which God hath made in Christ, is sealed to a believer;

liever; The common nature of a Sacrament is to be a seal of Justification or Righteousnesse with God by faith in Christ, *Rom. 4. 11.* As a seal refers to some Covenant, so the Sacrament refers to Gods Covenant with man, which is this, That God promises to accept into favour, and into his propriety all that do believe in, and receive Christ, and to bestow upon them all the blessings and benefits thereof. God gives Christ in way of Covenant; He covenants with Christ our Lord, that he should give his soul an offering and a Sacrifice for sinne, and in so doing should see his seed, *Isa. 53. 10.* So *Arminius* in this point is orthodox. Of this Covenant the death or blood of Christ is the Condition which Christ accepted and performed.

The Covenant of God with us is, That all that believe in Christ that died, and receive him for their Lord and Saviour, shall have remission of sins, &c. and of this Covenant the blood of Christ is the ratification, as the Testators death ratifies the Will or Testament, for it is blood that doth *ἐξαγιάζειν*, dedicate the Testament, *Heb. 3. 18.* and so in the words of this Chapter, *This Cup is the New Testament (or Covenant) in my blood,* viz. *ἐξαγιασμένον*, dedicated thereby, and this blood we receive in this Sacrament, as the Seal of the gracious Covenant made with us; So that if doubts arise concerning the reality of God, and surenesse of his Covenant that speaks so much grace and mercy, we look upon and take hold of this Seale of blood, and are thereby settled, and therein acquiesce.

Answerable to this act of God, the believer accepts of, and submits to this Covenant and the Conditions of it, viz. to believe, and to have God for our God, and thereof makes a solemn profession in this Sacrament, giving up himself to Christ, as Lord and Saviour, restituting and striking hands with him, to be his, and so bindes himself, and doth as it were seal a counterpart

to.

to God again, and not only so, but comes into a claim of all the riches and legacies of the Will or Covenant, because he hath accepted and here declares his acceptance of the Covenant. The Seal is indeed properly of that which is Gods part of the Covenant to perform and give, and is no more but offer'd, untill we subscribe and set our hands to it, and then it's compleat, and the benefits may be claimed, as the benefit of any conditional promise may be, when the condition is performed; And least you should stumble at that word, I must let you know, That the Will accepting and submitting to the conditions, is the performance of the conditions required, and so the gracious God that might *pro imperio*, require duty and allegiance of his creature, condescends to us to enter into a Covenant of Grace with us, and vouchsafes us the honour of coming into Covenant with him, that so he might settle and maintain a communion and correspondence between himself and his people, and there might be a mutual bond of engagement each to other, which is solemnly professed, as often as we meet with God in this Sacrament, because we are so apt to disbelieve and waver about his promises, and to halt and decline from our obligations to him. And this is the second combination of action, according to that which is to be remembered at every sealing day, (the Sacrament is a sealing day) *Dent. 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, &c. And the Lord hath avouched thee to be his peculiar people, as he hath promised thee.* So much for the first, What is here done.

§. 6. *What is here Received by the Wor-
thy Communicant.*

2. I come to the second, What is here received, and
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I do not mean to say, what every believer doth sensibly receive, but what God hath appointed by this Sacrament to convey, and what may be received by a believer in the right use of it, not alwayes to his own sense, but according to the nature of this Ordinance.

I will not say that which some affirm (but it is Apocryphal) of the Manna which the *Israelites* did eat, that it had the taste that every man desired; But this I may say, that as *Calvin* of himself; *When I have said all, I have said but little, the tongue is overcome, yea the mind is overwhelmed;* I say then in one word,

1. Christ is here received, the body and blood of Christ into intimate Union, as the nourishment of our souls. What is more ours than the meat we eat? What is more nearly joyn'd to us, than that which becomes part of our selves? The Scripture by the language it useth hath even overcome our apprehensions; A man may eat the fruit that hath no interest in the Tree, but here the believing eater grows into the Tree, he that drinks, drinks the fountain, he comes to a closer Union with the conduit-pipe of all grace, the flesh of Jesus Christ; You know the best meat and drink doth you no good, except it be made your own; nor is Christ of worth, except he be ours, he is, as if he were not. *Tolle meum, tolle Deum*, we must be happy by a Christ within us, *Know ye not that Christ is in you, except you be Reprobates*, 2 Cor. 13. 5. There was a croud toucht Christ, but *virtue went out of him to none but one that toucht him by faith*; So there is a throng about the Table, but none receive Christ, but those that by faith take and eat his crucified body. If Christ himself be here received, what spirituall grace is there that is not in him?

It is somewhat a grosse conceit to ask, How Christ in heaven, and a believer on earth can be united? For man and wife are one flesh, though a thousand miles

asunder; And we know, that as the Apostle saith, Col. 2. 19. *There are bands and joints whereby the Head and every Member, the root and every branch are united, and they in this mystical union are Spirit and faith. He that is joyned to the Lord is one Spirit, 1 Cor. 6. 17.* And so according to that strange expression, *We are members of his body, of his flesh and of his bones, Eph. 5. 30.* A phrase which signifies that the humane nature of Christ is the root of this Union, but not to be exagitated by too subtill curiosity, because mysticall.

2. A believer in Christ may here receive remission of sin, not venial only, as Papists teach, but deadly and mortall: Oh, but we may not come with such sinnes! Yes, with repentance and remote for them; We may bring our sins to the head of our Sacrifice, and put them thereupon by confession. *Bellarmino* resolves all the difference between Papists and Protestants about the effect of this Sacrament into this, That the Papists deny, the Protestants hold remission of sin to be given here, and the Papists do it in favour of their Sacrament of Penance, that one Sacrament may not rob another, but Scripture tels us, *Matth. 26. 28. This is my blood of the New Testament which is shed for many for remission of sin; Shed for remission, that's true, saith Bellarmine, not given in the Sacrament, a meer evasion, for we drink the blood that was shed, even that which confirms the New Testament, which promises remission of sin.* The great Argument wherein he triumphs before the victory, is, That a believer hath remission of sins before he comes, viz. by his faith in Christ, and that's true, *Nemo cibum Christi accipit nisi actu sanatus*, but in this Sacrament the pardon passes *obsignante sigillo*, before a believer is pardon'd by the Covenant; and here that pardon is seal'd, and sealed it cannot be, except it be before, for the pardon of forgiven sins is sealed, as *Abraham received the sign of circumcision, the*
seale

*Bellarmino. de
Euch. l. 4. c. 18.*

Seale of the righteounesse of faith, which he had before, Rom. 4. 11. And this is needfull for relief of our doubts, and fears, and waverings; For this is the great Question of anxiety, which troubles the soul; Are my sinnes pardon'd? Are my sins blotted out? And God hath, saith *Chemnitius*, instituted this Sacrament for solution of this Question, to the weak faith, *Ecce signum*, Behold the Seal, believe upon the Word, believe upon the Seal of God. *Luther* gathers it by a graduation, *The Cup is put for the Wine, the Wine signifies the blood, the blood is the blood of the New Testament*, Matth. 26. 28. The New Testament contains the gracious pardon of sin to a believer; And if remission of sin be an Article of the Covenant, the Seal must reach it. Therefore all that have wounded their souls with grievous sins, should be wounded again with sorrow, put off the purpose of sinning, bring repentance and faith, touch the hemme of Christ, receive here the pardon of sin, question not the Seal or truth of it.

3. That I may not divide into further particulars, there is by this Sacrament a communication of a greater proportion of Gospel Spirit, *For we have been all made to drink into one Spirit*, 2 Cor. 12. 13. which Spirit plentifully bestows his severall fruits and graces, for the growing up of a member into Christ the Head in all things. *Eph. 4. 15.* from whence we have not onely those *Actualia*, actuall influences, and aids of delight, comfort, eviſence, sweet tastes, powerfull motions and inspirations, which *Magues* calls, grace sacramentall, and saith, *That Gratia sacramentalis non est gratia habitualis, sed auxilio quodam actuali*, which I conceive is an error; For though a man have a sweet taste and transient delight in meat or wine, yet there is also a permanent and abiding nourishment proceeding from that he eats or drinks: So here the very habituall graces are nourisht, strengthened, ex-

ted : It may be a man at present doth not feel that strength he doth receive, nor is sensible of the intensification of his graces : For the same *Vasquez* saith, *Intensificationem habituum infusorum sub experimento humano cadere non posse* ; And it's true at present time ; But the growth of grace manifests it self in time ; We do not see our selves or others grow, but that we are grown is plain enough ; nor do we see how much the light increases by every step of the Sun rising higher ; for our growth is gradual, and by imperceptible instances and degrees, when power of resisting temptations, mortifying lusts, which before were too hard for us, doe appear, we may see our growth, as we see our shadows are shortened, but how much in a minute we see not ; and may say, That the graces which this Ordinance requires and excites, are thereby strengthened and enlarged, and therefore the Rule is good, What Grace thou wouldst have strengthened by this Ordinance, that do thou set on work, and exercise it, for that is *Sowing to the Spirit*, as the Apostle calls it ; And I make no question but a believer shall find the benefit of this Sacrament in his obedience also, for the fuller the Vessel is, the faster it will run out at the tap : If the habits increase, the fruit of obedience will be proportionable ; We mend a barren Tree at the root, sweeten the sap there, and the Tree is more fruitfull ; When *Jacob* had seen the sweet vision in *Bethel*, then he lifted up his feet, *Gen. 29. 1.* it put mettle into him.

So much for this Point, the Benefit of this Sacrament, which being dis-used, as at this time, is a great losse to the improvement of Christians, though they see it not. The Christians in persecuting times, when a storm was coming, then were they most diligent to frequent this Table, to lay in store for a hard Winter, and fortifie their resolutions. And let this benefit be a Motive to the use

of Preparation, which was the reason I have handled it in this place, for there is no Promise, no Benefit to one that comes to this Table unworthily.



CHAP. XXIX.

The Sinfulness of Eating and Drinking Unworthily.

I Have said, concerning eating this Bread and drinking of this Cup of the Lord worthily. Now I come to the other branch, The eating and drinking unworthily; What that is hath been sufficiently opened already. The *Antithesis* or opposition between worthily and unworthily is such, as if you know the one, you know both, as he that knows what a right line is, knows what is crooked or oblique; Worthily to eat is in such manner as is answerable and suitable to the nature, end, and use of the Ordinance, and unworthily to eat is contrary, that is without a sacramental or Supper-disposition, and otherwise than is fit that these holy mysteries be handled and intreated, as I have before proved.

§. 1.

The Point I shall take up is this,

To eat the Bread and drink the Cup of the Lord unworthily, is a sin of an high nature, and of consequence dangerous. It is a fearful sin, and attended with fearful effects. It

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§. 3.

In loc.

is of a high nature, as appears by that peculiar guilt which is contracted, he shall be guilty of the Body and Blood of the Lord; it is of fearful consequence, *He eats and drinks judgment to himself.* Thou seest, saith Chrysostome, *πῶς φοβερὸν λόγον ἐπινοῖται*, what a terrible word the Apostle speaks, speaks, nay thunders, so as may awake the secure soul into trembling. The example of Nadab and Abihu, their being made Sacrifices themselves, was enough to give warning to all after them against offering of strange fire, and was the occasion of that excellent Rule which God gave at that time to be observed in all our near approaches to him, *I will be sanctified of all that come nigh me*, Lev. 10. 3.

There are four things to be open'd :

1. The sin it selfe, viz. *Eating and drinking unworthily.*
2. The cause of the sin, *Not discerning the Lords body.*
3. The aggravation of the sin by the object and peculiar nature of it, viz. *A guiltiness of the body and blood of Christ.*
4. The danger that attends or follows upon it, *He eats and drinks judgement to himself.*

§. 3.

1. The sin is *Eating and Drinking unworthily*, and it is a peculiar sin or transgression of the Law of this Ordinance; One may do what the Law requires, and yet sin grievously, if the manner of doing be vicious and corrupt; Men may be content, if the matter by their Law required be done, whether with a good will or an evil, but God is not so, who values the disposition of the heart, when the thing in command sometimes is not done; so he hearkened to Hezekiab's prayer for them that prepared their heart to seek God, though not legally purified, 2 Chron. 31. 19. and is highly displeas'd when the command, *Do this*, is observed,

served, but it is done unworthily, and therefore they say, he is pleased with *benè*, not meerly with *bonum*. The Ordinance it self is the *Index* or Touchstone of unworthinesse: Here is Christ offer'd and presented to thee, and thou hast no faith; Christ broken, bleeding for sin, and thou hast no repentance; Christ for spirituall nourishment, and thou hast no appetite. The Covenant is sealed, and thou art no confederate, strengthening and refreshing grace convey'd, and thou art a dead man; Communion of Christs body and blood, and thou art no member in Union with him: How unsuitable art thou to the Ordinance, and therefore eatest and drinkest unworthily.

This word [*unworthily*] may be taken two wayes, Privatively and Contrarily: Taken privatively, it is as much as not worthily, not suitably to the Nature and Use of the Ordinance; Taken contrarily, it is as much as wickedly, so we say, a man deals unworthily that is basely, unjustly, injuriously.

In the first sense,

He that hath no spiritual grace, and therefore cannot exercise it, or he that hath some, but doth not exercise it, may come unworthily, for the words, *Take ye, eat ye* do denote, and so require the exercise and acting of our graces, such as have no grace can exercise none, as a dead body without life cannot exercise an act of life, it cannot take and eat. Hear what the Schoolman saith, *Statum gratie*, &c. that a state of holinesse and grace is necessary to the worthy receiving of this Sacrament; And I believe the ancient Fathers were of this sense by the order of Baptism the Sacrament of Regeneration going before the Supper, an Ordinance of corroboration, and this Rule speaks plainly, no man unregenerate receives this Sacrament worthily. It's a Doctrine of hard digestion, but hard wedges cleave hard knots, make that the point of your examination.

Such

§. 4.

Matth. 8. 26.

§. 5.

Such as have some grace, and do not exercise it, but are either stupid or presumptuous, they have a wedding garment, but do not put it on; Pride and presumption of grace betrayes many a man to sin, and to come to this Table unworthily; These *Corinthians* were most blown up of any, and they are punished for eating and drinking unworthily. Let no Christian be secure, as if he could not come unworthily, and so neglect the trimming of his Lamps. The best swimmers are soonest drown'd; I would not crush the least spark of grace. I mean by having grace, that spark in the flax, and by exercise the very smoak of that spark, Christ would not let them be drown'd, whom he calls *ἐκγόμῃσι*, *O ye of little faith*; he exercised his faith that said, *Lord, I believe, help my unbelief.*

In the second sense taken contrary, unworthily is He that comes to this Table with a conscience imbrued in guilt without remorse, or lives in practice and custome of foul sins and lusts, we have such as come out of the adulterous bed, newly slept off the ale-bench; their hands are full of bribes and extortions, their mouthes belch out lying, swearing and revenge, they come to the Sacrament in superstition to be shriven, to sin again, not in repentance to be forgiven, to go away and sin no more, their profanenesse dreams of a cure, not of a conquest, they are willing to leave their sins upon Christs back, only while they go and fetch more; There is a wretched crew of such Communicants, that make conscience of the Sacrament, and make no conscience of those sins they live in, *Judas* came impudently, and in the purpose of horrible sin, *Paria timeat qui paria audet*, saith *Novarine*, Let them fear the like, that dare do the like; God was not pleased with them, that did eat the same spiritual meat, and drink the same spiritual drink, the reason is given, they were idolaters, and committers of fornication, and other enormous sins, 1 Cor. 10.

And

And who, you will say, can come without sin? I say, there are remaining sins in the regenerate, but not reserved sins: If you hold the course and custome of those sins, which your conscience cannot but tell you of, you do but adde the sin of receiving unworthily to the rest of your sins, and blow up the fire of Gods wrath the hotter against you; why then (you say) better stay away then come, to load our selves with more guilt? If you will not come, because you will not repent, and cast off your sins, you proclaim your just condemnation, in preferring your sins before Christ Jesus. If ye come without true repentance, *you eat and drink your own damnation*, nothing can lead you out of this labyrinth, but repentance and conversion: Therefore as the Prophet said to some that desired the day of the Lord, *To what end is it for you? Its darkness and not light*; So shall I say to many that are forward to rush unto the Lords Table without fear. To what end is it for you? The bread and wine ye eat and drink is but your own condemnation: Unto the wicked God saith, *What hast thou to do to take my Covenant in thy mouth, seeing thou hatest instruction, and art not reformed*, Psal. 50. 16, 17?

Amos 5. 8. }



C H A P. XXX.

The Cause of this Sinne, viz. Not discerning the Lords Body.

§. 1.

2. **T**He cause of this sin of eating unworthily is, *not discerning the Lords body*, ver. 23. The word *διακρίνειν*, signifies to *make difference between one thing and another*, Act. 15. 19. Heb. 5. 14. and in this place to *discern and put a difference between two*, and those two things as the common streame runs, are common bread and wine, and this Bread and Cup of the Lord, which are imploy'd to another use and end, than promiscuous and common bread at your Tables, for this is called *the bread of the Lord*, the Body of Christ in respect of signification and use, I find no fault with this expolition, & *ὁ δὲ ἰσχυρὸς ἀπὸ τοῦ*, &c. saith *Justin*. We receive not this Bread as common bread, nor this Cup as common wine, which hath no other use than to refresh the body, I say, I find no fault, but why may not, *Not discerning the Lords body* signifie thus much? Not minding the body of Christ signified by the bread, but looking all upon the shell or sign, and not the kernell or inward thing, which should be regarded with greatest intention : Let me not offend in the terms of this distinction.

§. 2. *What*

§. 2. *What it is not to discern the Lords Body Speculatively.*

§. 2.

There is a speculative discerning of the Body of Christ, and there is a practical.

The speculative discerning is the notion or knowledge of the signification of the outward elements.

That the Bread and Wine do represent Christs Body and Bloud, That the Bread broken represents his Body broken, &c. This is an easie piece of knowledge, as easie as to know that a picture or figure do represent such a man, and there is no great measure of knowledge to construe all parts or rites of the Sacrament into a true meaning.

In this sense not to discern the Lords body is directly to inhere and stick in the bread and wine, as bread and wine, and to take the picture for the man : It may be there be some such brutish ignorants, that discern not the meat from the dish, nor the marrow from the bone, such as these are, are fit to be excluded, because where there is no Analogy holden, there can be no Sacrament. The Analogy, I say, between the outward Sacrament, and inward thing, must either be known, or it is to us no Sacrament; For a similitude, resemblance, or Analogy, must be between two things at least, and therefore those that in a blind and brutish ignorance know nothing, but the outward part do not properly receive a Sacrament, but are like the carnal Jews that knew not the meaning of their Sacrifices, or of those types of Christ which they had; The brazen Serpent was Christ, the Rock they drank of was Christ, but many of them dream'd not of him in the use of them. I do not believe these *Corinthians*, men of such knowledge, were such bruits, for the Apostle, 1 Cor. 10. 16. speaks to them as wisemen, who knew this, saying, *The Bread*

we break, Is it not the Communion of the Body of Christ, &c. Therefore

§. 3.

§. 3. *What it is not to discern the Lords Body practically.*

The practical discerning of the Lords body is, when the body and bloud of Christ are so minded and intended, as to compose the inward man, and the outward behaviour of the Communicant into such a posture of spirit and carriage, as is suitable to Christs body and bloud there offered and exhibited unto faith, and the not discerning the Lords body, is when the behaviour is so loose and rude, the inward man, so discomposed and carnal, as that interpretatively, they may be said not to mind, or not to *discern the Lords body*; So we would say of one whose carriage is wanton and loose in the presence of his fathers corpse lying in presence in a coffin or beer, you do not mind, you consider not who lies there, because if he did, another countenance and carriage would be seem him, and so the *Corinthians* are taxed here for such carriage of theirs, as proclaimed they had no serious thoughts, no sad and fixed mind upon Christ bleeding and broken, for that consideration would have bespoken another frame of spirit, and form of behaviour. The result of this explication is,

The Apostle gives us a two-fold cause of eating and drinking unworthily.

1. If we understand not, know not the Analogy or resemblance of the bread and wine to the body and bloud of Christ, but stick in the rind or shell, and feed only on the husks, as upon common bread and common wine, and resting in that, as knowing not the use or end, which makes the difference, which renders all brutish ignorant people *unworthy receivers*, And how should I make them know the danger that know not thus

thus far of the use of this Ordinance? Willingnesse to be taught would help it, if they were not more willing to run blindfold into the pit, than proudly unwilling to discover their sillinesse and ignorance; and if they be unwilling, It's no cruelty but charity to keep a blind man from runnig into a pit.

2. If we understand the meaning of the outward elements by rote or notional knowledge, but do not seriously and with a fixed intention consider and look wishly upon Christs body and bloud represented, offered, and to be exhibited to our faith, for this will compose our outward behaviour and inward spirit; this bespeaks faith, repentance, affections suitable; this composes us unto reverence and serious behaviour: Imagine the very Body of the Lord Jesus was presented to your eye, broken, bruised, bleeding for thy sins under the stroke of Gods terrible justice, and so offer'd unto thee for thy salvation, Would not thy soul raise up all affections, and muster up all it's forces, to receive him, to open to him, to thirst after him, to admire and praise him? And doth not God in this Ordinance really hold him forth to thee as such, and so to be received? The nature of the feast to which we are invited, teaches us how to dresse our selves; To a funeral we come in mourning, to a marriage in a Wedding garment; The very minding of the body of Christ teaches men to come worthily, that is suitably, and the not minding of it with fixed intention is the cause that we come loosely, carnally, and so unworthily.



CHAP. XXXI.

The Aggravations of the Sinne of Unworthy receiving.

§. 1.

3. **T**He aggravation of unworthy receiving follows, *ὁμοῦ καὶ αἵματος*, *He shall be holden guilty of the body and blood of the Lord*, or God will judg and repute him guilty of the body of Christ unworthily received and entreated, or guilty of the unworthy handling, or of the contempt and violation of Christs body and blood; the memoriall of whose death is prophaned by your irreverence, and this appointed means of your participation of it is undervalued; What a high sound is there in these words, *He shall be guilty of the Body and Blood of the Lord?* and the ellipsis is left open to be filled with some fearfull word, guilty of neglect, of contempt, of profane violation of, and injury to this body, the body of our Lord. For the right understanding of which phrase,

§. 2.

§. 4. *What it is to be guilty of the Body and Blood of the Lord.*

1. The Papists, and no lesse the Lutherans, do hence infer, *That the very Body and Blood of Christ is eaten and drunk by the mouth of the Communicant, which they*

they call *Sacramentall eating*, and the reason is, How else is an *unworthy Receiver guilty of his Body*? We of our Confession that hold the Corporal Presence of Christ under the Bread impossible, as well as false, do therefore interre, That that Body which is not corporally there cannot be eaten, and therefore, the guiltiness of Christs Body is not by the oral eating.

2. We expound it thus, Whatsoever irreverence, slightnesse, neglect or contempt is used by any in the celebration of this Ordinance, is reputed and adjudged to redound to the very Body and Bloud of Christ: As it's Treason against the State to embase their coin, to abuse a Picture is dishonour to the person, to hang a man in effigie, or subvert ones Statue (as the *Romans* used) are interpreted to the disgrace of the man whose they are; Thus it is here, by reason of that near relation and analogy which this Bread and Cup have to Christ himself; so the uncircumcised man-child, *Gen. 14. 17.* is said to have *broken my covenant*, and therefore the Fathers reckon an unworthy receivers sin to be like that of *Judas*, the Jews, the Souldiers, that abused and dishonour'd the very Body and Bloud of Christ; and this is a peculiar guilt that attends upon the celebration of this Ordinance, wherein Christ condescends to come so near us, by offering his body and bloud to us, and this condescension to be neglected and refused; Think of this, and measure not the sin by your own apprehension of it, but by the account which God makes of it, who accounts all them that come unworthily to vilifie the Body, the sufferings of his Son our Lord, and to despise the Seal of that gracious Covenant, which we make our selves believe we do not do.

S. 3.


The result from hence is,

1. The sins of wicked Christians against Gospell-Ordinances are of highest nature, and incurre greater guilt. It's said of Christians, *That after illumination*
and

and taste fall away, they crucifie to themselves again the Son of God, and put him to open shame, Heb. 6. 6. And they that sin wilfully after the knowledg of the truth, are said to have trodden under foot the Son of God, and counted the blood of the Covenant a common thing, and to have done despite to the Spirit of grace, Heb. 10. 29, 26. A meer Heathen is out of capacity of guiltinesse of these high sins; He is not guilty of the Body and Blood of the Lord, which was never offer'd to him in this Sacrament. No aggravations of sin are like to the aggravations of the sins of wicked Christians; their guilt is not of so high complexion that never knew of Christ; either we must be saved, or we cannot be so easily damned, the weight of sins against Christ is heavier than of those that are meerly against the Law of God; We are the earth that drinks in the rain that cometh upon us; If we bear briars and thorns, we are nigh unto cursing, *whose end is to be burned*, Heb. 6. 7, 8.

2. How many do that, they think least of, and are guilty of that, they once imagine nor themselves to be guilty of: but few of a thousand will own this guiltinesse of the body and blood of Christ, and yet as often as they do or have eaten and drunk at this Table unworthily, so often they have incurred and renew'd this guilt? Do not they say at the last day, *When saw we thee an hungry or in prison?* Did the Jews think they pierced their true *Messiah*? There are not many Christians in name and profession such, that can be convinced, that they hate and despise Christ as much as the very Jews that crucified him, which yet may be demonstrate by clear arguments. The Jew honour'd the name of the *Messiah*, and expected great things of him, and yet hated and rejected him blindfold; and so we call Christ Saviour and Lord, and besprinkle him with sweet water, but his reign and government over us, we utterly despise and hate, and prefer a fordid lust far before him.

CHAP.



CHAP. XXXII.

The Danger of this Sinne.

4. **T**He fourth thing propounded was the danger of this sin, *He eats and drinks judgement to himself*; if he be a godly man that eats and drinks unworthily, or haply also damnation, if he be an hypocrite, for the word *accusa*, may respectively extend to both. A strange phrase it is to eat and drink judgement, but it is allusive, and *per mimesin*, as sure as he eats of the Bread and drinks of the Cup unworthily, so sure is judgement to follow thereupon, or to accompany it, for he eats judgement, but it is to himself, not to others, except they be partakers in his sin, which may be divers wayes; So as we have reason to insert in all our prayers, Lord forgive our *nequa aliena*, our other mens sins, but without partnership in the sin we need not fear share in the judgement, He eats it to himself; and therefore that argument of the *Donatist*, which is rise now adayes, *Si corruptis sociaris*, &c. If you be joyned with wicked men, how can you be clean? If you pray with them, hear with them, receive the Sacrament with them, was answer'd by *Austin*, True, saith he, if we be joyned, but that is not in bodily presence locally, but by consent or allowance, and so we are no more joyn'd then Christ and the Apostles were joyn'd with *Judas* at the Pascheover or Supper, who, I believe was not defiled by his presence, as neither were those

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guests that came in to the marriage by the presence of him that had no wedding garment ; Its true, example may defile by contagion and infection, but allowance and consent defiles by accessoriness unto the sin.

§. 2.

§. 2. *The Application.*

How precious an Ordinance is this Supper, and yet how dangerous ? There is life and death set before you. It's on one side a refreshing cloud, on the other a flaming fire ; so by the same water and way were the *Israelites* saved, and the *Egyptians* attempting the like were drown'd : Thus Christ also is a precious stone to believers, a stumbling and a crushing stone to unbelievers, and the Word is a favour of life, and a favour of death ; Some mens eyes are open'd by it, and some are shut ; The same Ark is to *Israel* a glory, to the *Philistines* a scourge ; Here is honey in the same rose to the Bee, and poison to the Spider, and it is according as you eat and drink worthily or unworthily. We read in Scripture, that when people cried to Christ for cure, usually he put it upon their faith, *According to your faith*, and, *If thou canst believe* ; and we never read of any one that cried, that he was put by for want of faith ; for if they gave never so little account, *Lord, I believe, help my unbelief*, it was accepted. The benefit of this Ordinance is according to your Faith, Repentance, and if you can give but any account of them to God, you may drink Christ out of this Rock, but if you be in sins with love and delight, and come in your wickedness, you take the sword by the point, not by the hilt, and you shall smart for your presumption.

Secondly, The horrible thunder of the Apostle in this place, is not to deterre, but to prepare Communicants ; An humble soul is affrighted with the terrour, and dare not draw nigh this fiery Mount, but it is not spoken

ken to affright from the Sacrament, but to enforce a due preparation; When the destroying Angel rode his circuit, the *Israelites* lay secure within the line of blood: This blood here offer'd will protect thee from this condemnation threatned, if thou flie to it. But

Thirdly, The ignorant that are without knowledge, and the scandalous without repentance, who are by the common vote of men excepted against, as unfit Communicants, they may know that this is a dreadfull eating and drinking, which is accompanied with such a guiltiness, and with such judgment, and yet this fiery Sword will not keep them off, they will be rushing in to this Tree of life. It is not envy, malice, or partiality, but it is charity to entreat you not to lust so eagerly after those Quails, which while they are in your mouths, the wrath of God is like to fall upon you, both of you have marks enough of condemnation upon you; Desire not to adde more, be sure the King will survey and view his guests, you cannot scape in the croud; What if you be taken from the Table, and cast into utter darkness? It concerns me to give you warning; If you take the Allarme, and first labour for knowledge, and seek repentance by the meanes appointed to beget them, and to beget you unto God: Well, If not, then it concerns the Church to shew you mercy in making stay of you from falling into the fire. For,

Fourthly, The eating and drinking of the Lords Bread, and the Lords Cup unworthily, is a sin dangerous to Commonwealths and Churches, for it brings judgment, Epidemick judgement, so it did upon this Church of *Corinth*, *diu rōm.* For this cause many among you are sick and die: Haply they had some common and mortal sickness or mortality, and knew not the cause of it. Happy we, if we knew the particular cause of Gods angry visitations, sinne in the generall we acknowledge, but we own not our particular sins; We

have had many, and great, and common calamities, but are farre from assigning them to the abuse of the Sacrament, and yet we must confess that what hath been a door at which judgments have enter'd may be so again: Howsoever, I think, that rationally I may excite publick Authority to restrain or to make provision of restraint for such sins as are pernicious to Commonwealths, in bringing forth publick judgments, which eat up and consume the people, and such is this sin, as I have shewn: I know no Powers can command or compell faith or saving grace, but it's sure a fallacy to inferre from thence, that he may not restrain sins that bring publick judgments, or not bring the people to the means of faith. It's a saying, that a man cannot make his Horse drink without he will, but yet he may have him to the water. God directed the fourth Commandment to Governours, and Parents, and Masters, and thereby either supposed they had, or else gave them a Power or Commission to see the Sabbath kept within their jurisdictions, not I confess to force the *Ger Tofshab*, or Proselyte of the gate, to undertake the whole Religion of the Jew, but onely the seven Commandments, as they call them, given to *Noah*, and not to violate the Sabbath: If he will live among them, he must observe the Sabbath.

§ 3.

Fifthly, You must carefully distinguish between the ground of mans receiving unworthily, which is, that he hath no seed of spirituall grace, or comes with reservation of some sin haply known to none but himself and God, he is not truly within the Covenant, and therefore cannot receive the benefit of the Covenant: And the ground of the Churches admission is, that he is reputed a member, and hath not forfeited his right by any known sin justly and duly proved against him; For all visible proceedings of the Church, or Civill State, either of them must be *Secundum allegata & probata*;

ata; Secret surmises, or doubtfull presumptions, are no ground of just sentence; though a man do eat and drink unworthily, yet he can not alwayes be debarred, while he stands a visible member, and is not proved or alledged guilty of some sin that may dismember him. *Judas* was not cast out from the Supper for a Thief or a Traitor, because that he was so, yet it was not visibly and duly proved against him. Sin is not scandalous, till it be known: It it be known to me, I must perform the office of a brother before I tell the Church: And if it was known to me, that a man was not regenerate, I durst give him the Sacrament, yea I must, untill he be orderly convict of sin that may debarre him, for the Rule of Gods Word is the best reason, and that Rule establishes an order, *If he hear not the Church, let him be to thee as an Heathen and a Publican*, untill then, and upon my private knowledg, he is not to be a Heathen unto me. But of this enough before.



CHAP. XXXIII.

Of Examination in order to this Sacrament.

1 COR. II. 28.

But let a man examine himself, and so let him eat of that Bread, and drink of this Cup.

§. I.

HAVING shown you, That to a man that eats and drinks worthily, this Ordinance is (as I may say) a Tree of Life, but to the unworthy a Tree of Knowledge of good and evil, drawing upon them a heavy guilt and condemnation. Now I come to that expedient which the holy Ghost affords us, both for the obtainment of the Benefit, and for the avoidance of the Judgment, and that is in these words, *But let a man examine himself.* In which words we observe two things,

First, That Admission and Access unto the Lords Table is given with a proviso, in these words, & *pro.*

Secondly, That God affords the use of the Lords Table to a professed Christian upon fore-going self-examination.

The first of these [*And so*] I have been all this while in handling, though not in terms, yet in effect, and have

have taught you, That no man may come hand over head, at all adventures, for that the Sacrament is not a Common without hedge or barre, but a Severall, inclosed as appears by this short word [*And so*] The celebration of this Ordinance requires some previous preparation, and bespeaks some due and competent qualifications of the Communicant therein. This medicine that it may have its effect and fruit, requires a preparative; One duty prepares unto another, *He wash my hands in innocency* (saith the Psalmist) *and so will I compass thine Altar*: The unclean under the Law had their Purifications before they drew near to God in his holy Ordinances, for, saith God, *I will be sanctified in all that draw nigh to me*. I hope you are not only convinced of this, but well satisfied in it, by what I have delivered to you, and therefore I will not draw the Saw, and say over again what is already settled.

§. 2. Of Self-Examination.

§. 2.

The Lord affords the free use of his Table to a professed Christian upon fore-going Self-examination. This is the proviso of this priviledge; Here is Admission, and Access here is free, both invitation and allowance, *But let a man examine himself, and so.*

1. Let a man *adiposito*, that is, *in actu* Every man, as the Hebrew language sometimes expresses it self? What every man an examiner? Yea, of himself, *For what man knows the things of a man, but the spirit of a man which is in him?* 1 Cor. 2. 11. a partial examiner, you may truly say, but it is at his peril; The Rule whereby he must proceed is impartial, man that hath a reasonable soul hath this power above brutes, which have not that we call conscience, that he can make reflexion upon himself, he can accuse, testifie, judg of, and call himself to account; But is every man in the world meant here? The word

examine

examine rightly interpreted will answer that Question, in the mean time I think it hath this restraint, every man, or every one of you, and of them that are such as you Corinthians, visible professors of Christ, incorporate by Baptism, Church-members, that have all outward qualifications unto this Sacrament, every such man, Let him examine himself.

2. Let every man examine, *δοκιμαζέτω*, as we try metal or gold by the touchstone, or by the fire, so the Greek version of the Septuagint useth this word, Prov. 17. 3. God tries the hearts, he tries man by tentations, afflictions, as gold by fire; man tries himself, as gold or silver by the Touchstone, the Rule and Standard of this examination is the word of God, called a Canon, as a man that will not trust the fair looks of a piece of money, rubs it on the stone, and thereby discerns it, whether true or spurious; so not trusting the superficiall outsidings and formes, which flatters us, We must bring our selves to the standard, and thereby judge whether we be dross or gold.

3. Let every man examine himself, 2 Cor. 13. 5. Examine your selves, prove your own selves. Chrysostome takes this word signantly, *ἐκτενέει ἐπ' ἑαυτὸν*, &c. He doth not bid one (saith he) to examine another, but a man himself to prove and search himself: And Pareus on the place, speaking in opposition unto, and detestation of the Popish Auricular Confession, saith, *Nem dicit Sacerdotes probent*, &c. He saith not, let the Priests examine and dive into mens consciences, but every man himself, not that we refuse any just trial, but we abhorre their tyranny and superstition. I know men are backward to have their wounds searcht, and very partial and indulgent to themselves, but if conscience be set on work in the duty, this unpartiall Tribunall, this *ἀμερόμενος ἐλεγκτής*, as Chrysostome calls it, is the most excellent, for a man is within himself, and others are without

out him, and he that is within may search the house better than he that stands without. Our secret hypocrisies and heart lusts may be discerned by our selves, not by another, and there is no mans heart but stoops most of all, and is laid flat in the dust under self-conuiction, self-judgement, Therefore *let a man examine himself.*

And so I have open'd the words, *Let a man examine himself,* which if any one cannot do, as infants, stupid ignorants, men besides themselves, or will not do, because he hateth the light which discovers him, or doth not do, because worldly imployments possesse him, or dare not do, least he create trouble and pain to himself, then he hath not performed the proviso, which is, *And so let him eat of this bread, &c.*

Quest. There may be in some of your thoughts, as there hath been in mine, a Question upon this, and it is thus, *What if Judas by reflection upon himself find that he is conceived with a treasonable intention, which he minds to pursue, and to bring forth? What if any man upon examination of himself find himself without any spark, and without any desire of grace? What if he be a scorner of all godliness, and purposes so to be, a vicious and flagitious slave of sin, and will not be made free? Shall he come and eat this Bread, because he hath examined himself? Shall he plead his privilege, because he hath examined himself?*

Solut. If this were so, then Examination, is required for Examination sake, but that is not so; for self-examination is a duty, *ord. ann.* tending to a further end, and that is our meetnesse and fitnesse to come to this Table, it is to find a sacramental disposition *doxologia*, is that we may find *to doxare*, as a learned man saith, *Let us search and try our wayes, and turn again to the Lord, that's the end and effect, Lam. 3. 40. Prove your selves whether ye be in the faith, examine whether Iesus Christ be in you. 2 Cor. 13. 5. So here, Let a*

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man examine himself, that is, Let him prove in himself a disposition of fitnessse and meetnesse, and so let him come, as a man that tries gold at the stone, he will not take it, because he tries it, for he findes it copper, but if it be indeed true gold he will take it; So one will not go abroad, because he hath beheld himself in the looking-glasse, for he may find deformity and filthinesse, but because he hath corrected all inconcinnity by the glasse, and composed his dresse; And so, except we will prevaricate, the holy Ghost intends a fitnessse and meetnesse found by this self-examination, and then, and so, *Let him come and eat*, &c. The garment is not made by taking measure, nor the wedding-garment by meer examination.

For the clearer opening of this point of self-examination, I might thus distinguish, There is a self-examination required of all men, of all Christians, of all Communicants.

That which is required of all men, is, *To search and try their wayes* in order to conversion or repentance, *Lam. 3. 40. Let us search and try our selves, and turn unto the Lord*, which if diligently done, they might know and own their misery, and find an absolute necessity of conversion, the want of this is the reason that men lie so fast asleep in security, and pursue their beloved sins without check or controll, *Jer. 6. 8. No man repented him of his wickedness, saying, What have I done?* Every one turned to his course, *as the horse rusheth into the battle*; And how is that? *He mocks at fear, and is not affrighted. He saith among the Trumpets, Ha, ha, Job 39. 19, &c.* It would take off their edge and mettall; If men did but consider and believe how directly their wayes point toward the eternal damnation of their souls. The Rule of this Examination, or the glasse which makes this reflection is the severe Law of God which involves all sinners under a curse.

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That which is required of all Christians is to prove their own works, whether they be wrought in God, in order to their own comfort, *Gal. 6. 4. Let every man prove his own work, and so shall he have rejoycing in himself;* And this is the sweet and immediate reward of all sincere duties, which leave a sweet taste, or savour behind them, *Heb. 11. 5. Enoch before his Translation had this testimony that he pleased God :* This is that reward, which God gives his people before their translation, as first-fruits before the harvest, the unspeakable comfort of a sincere duty: Nor only his works, but a Christian is to examine his spiritual estate, *2 Cor. 13. 5. Whether you be in the faith, Know ye not that Christ is in you?* we should not only be, but know we are, and this by examining, The Rule of which examination is the Gospel, which gives marks and evidences of it.

That which is required of all Communicants is, to examine their fitness and meetnesse, which is their worthiness to come and eat at the Lords Table, and the Rule of this Examination is the Ordinance it self, or the institution of it, as I have before shew'd, for the graces to be exercised in it, and bespoken by it, are the Rule by which we must examine our selves, whether we have them in us or no, and this self-examination, this particular whereof the Sacrament it self is the Rule, is that I have to insist upon, and therefore I am not bound by the Law of the Text to flie so great a compassse, as to handle the common place of self-examination in all his latitude, neither will I do it, but only premise certain generall practicall positions, whereby we may be either moved unto, or directed in the performance of this unpleasing duty, self-examination, and they are these.

§. 3.

§. 3. *Practicall Positions to move us unto, and direct us in the duty of examining our selves at all times.*

First, The benefit of self-acquaintance is exceeding great *ᾠδὴ σπουδῆς*, is one of the old wise sentences, though interpreted by them the proud way, not as Religion teaches, the humble way; of all acquaintances which you can have in this world, this is the nearest acquaintance, and indeed the hardest to get, if we were not unwilling to get acquaintance with our selves, the Scripture needed not use so frequent exhortations: How miserable are they which pursue discoveries, and amasse knowledge of almost every thing, and yet live and die strangers to themselves? One of the first works which the Word and Spirit works in men, is to give them a light to go down into the dark cellar of their hearts, and make discoveries; then a man begins to be amazed, and tremble at the sight of himself. It's said of the lost son, *Luke 15. that he came to himself*; Self-knowledg is the School-mistress of humility; We are proud, because we know not our selves; He that knows himself loaths himself; He that knows his sins, sees necessity of Christ; He that knows his wants, prays; He that knows his weakness, fears and flies to the Rock; He that brings knowledge of himself to a Sermon, gathers out of that garden those herbs that are medicinal to him; He that knows his own temptations, avoids the occasions that use to ensnare him; He that knows his own experiences, hopes with patience, when he sees no light: It's true, the heart is deceitfull, and who can know it? But we need not taste all the water in the Sea to know it to be brackish, nor taste every crab to know the tree; We know the earth well enough, though we never digg'd to the centre; no man is bound to number all his sins or thoughts, God hath taught us,
to

that all a naturall mans imaginations are only evill, continually evill; It's enough to know our selves judg-
ingly, so farre as may occasion us to know Christ sa-
vingly, whose riches are unsearchable, and cannot
thoroughly be known, and perfectly.

Secondly, A man may be deceived in his spirituall
estate all his lite time, for want of self-examination in a
due manner, by a right Rule; we are full of self-flat-
tery, and of hypocrisie; we disguise and extenuate our
sins, we set a varnish and good aspect on our works
and virtues; Before his conversion *Paul* thought him-
self alive, and that he was in the right, afterward he
cals it, *Confidence in the flesh*. After a man comes into
the opinion and possession of Christ, he may be in the
case of the Church of *Laodicea*. *Thou sayest I am rich*;
and knowest not that thou art naked; The Jew out-
wardly, thinks he is a Jew inwardly; The foolish Vir-
gins do not see but that they are wise. I know there is
a Rule of certain discerning; but if we put not our
selves into the scales, we may seem to our selves to be
good weight when we are too light. I do not think that
all hypocrites are discover'd to themselves, which is the
saddest mistake that can be in the world, never to be
convinced, till we hear that word, *Depart, I know you
not*? Not that I think that any sincere heart, that is
willing to come unto the light, and cries with the *Psal-
mist*, *Psal. 132. 23. Search me, O Lord, and try me,*
doth ever perish in this deceit, for such an one hath
Christ, and therefore hath life; and we are not saved,
because we know we have him, but because we have
him, Some are in Christ, but do not perfectly own it.
It's a safe error, but they that think they believe in
him and do not, are not saved because they think they
do, but damned because they do not, and this is a dan-
gerous error. The Lord put it into your hearts to exa-
mine your selves, and prove yourselves, the only

Rom. 7.

Phil. 3.

way I know to get out of this flattering mistake.

Thirdly, Men that live in the bosom of the Church, are by nothing more kept out of Christ, than the opinion that they have him already. They have a faith which keeps them from faith, and a believing that holds them fast in unbelief. Dr *Whitaker* approves that saying of *Melancthon*, That historical faith infinitely differs from justifying faith; and therefore (which I would have observed) the *Corinthians* whom the Apostle exhorts to examine themselves, *Whether they were in the faith, whether Christ Jesus was in them*, were not *Heathen Corinthians*, but the Church, professed Christians already, and such as had a faith of profession, and then that Text will prove, that those that have some faith may be in the Apostles sense reprobates, because they are not in the faith. It concerns us all, that are professed members of the Church as they were; *Can faith save you*, faith *James*, Chap. 2. meaning a superficial opinionative, inoperative faith? Alas he tells you of *believing devils*; that by confession of all are damned; Let not this faith keep you from Christ, which doth not close you with him, you may be graffed to the stock with a string, but it will not knit and live, because it is not engrafted in: So you may be reputed Christians and believers; by an outward profession and agglutination, by that faith you have, but never live spiritually or eternally by it, because Christ Jesus is not in you; All the terrour of the Law draws no blood; All invitations of the Gospel move not, And why? Because you lie under the shell and shelter of this faith and believing, which defeats the operation both of Law and Gospel, till God open your eyes to see thorow it, and bring you to see the need of a Christian accepting faith.

Fourthly, There are but two spiritual estates, and all men while in this world must be in the one or other. I
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not in both at once, and they are usually known by the names of nature and grace, or as Scripture usually, *darkness and light, death or life*; This is a compendious Rule, and brings the work of self-examination into a narrow room upon this interrogatory, Art thou in the state of unbelief and unregeneration, or translated into the Kingdom of Christ Jesus? Art thou in the narrow, or in the broad way? There is a great latitude, and many varieties and degrees of men in each of these, but from *Rahab to Abraham*, from *O ye of little faith*, to *O woman, great is thy faith*, all are under the line of life, and so from the best flower in nature's garden to the sharpest thorn, all under the black line of death? The discovery is the sooner made, because the participation is but into two, goats and sheep, walking in two severall wayes, to two severall ends: You will say, Unto which of these will ye reckon them that are *in transitu*, as it were, in the birth, in the passage? I should say, that as we reckon the day-break to the day, and the embryo of a man is reckon'd to humane kind, and the contracted woman is called wife; so though I love not to distinguish of these moments, yet if any day-break of light, any seed of faith or good desires, any little of Christ appear in any, I should reckon them to the happier part the regenerate, for they are smocking flax, and bruised reeds under the sweet promises of Christ, to be blown up, and to be strengthened, and so would I have them comfortably in their self-examinations to reckon themselves: As likewise all men in the world may compendiously reckon themselves under sin and wrath, and in state of damnation, upon and by the argument, which is the convictive argument of the holy Ghost, *John 16. 9. All men are under sin that believe not in Christ, Of sin, because they believe not in me*, and it reaches all the world: Not believing in Christ proves every man under sin, if not *propter infidelitatem*, for their unbelief, therefore *Thomas* and

and other Schoolmen deny it, as to them, that never heard of Christ, yet *ratione infidelitatis* by reason of their not believing, *The word of God abides upon them*, as all confels, and as the Scripture speaks. These four things may serve as motives to this duty of self-examination, and there are two more that rather look like directions therein.

Fifthly, The Rule of this self-examination must be (according to the properties of a Rule) a known and certain inflexible Rule, that is not partial to or against us; for how shall we proceed from examination of our selves to judge our selves *vers. 31.* if the process be not regulated, so as the judgment may be true and certain; therefore the word of God must be that Canon or measure, by which, if we will not be deceived, we must be tried, for that must judge us another day; by a false standard, or a false touchstone, or false rule we discern nothing; and therefore when thou goest about this work, banish all thy own flattering reason, all other mens foolish and fraudulent comforts and counsels; Let the word of God sit upon thee, and stand or fall before that Tribunal: Seest thou not how the Pharisee flatter'd himself, judging himself by his own traditional exercises? The young man flatter'd himself, *All this have I done*; Paul shows upon what confidences he flatter'd himself, and indeed every man will be in good estate, if he may judge by his own fancy, flattery or conceit, but false *mediums* beget but fallacies in the conclusion, and our souls are betray'd and undone by Lesbian rules; A sincere heart will not stand to that test, knowing that flesh and blood may speak good to me, as the false Prophets to *Ahab*, and the word of God speak evil, as *Michaiah* did unto him; God is not pleased that any man should bear false witness against, or for himself; We may neither proudly and partially acquit our selves upon false and flattering persuasions, nor on the

other hand deny the least evidence of grace, and of the Spirit in our selves, wherein the godly do often deserve blame by slighting and undervaluing the work of grace in their hearts: There are proud self-complaints, as well as self-flatteries; The Word is the most impartiall Judge of our state, or of our actions.

Sixthly, It's necessary to stick upon the work of self-examination, untill we bring it to an issue, and be able to make a judgement upon our own selves, for we are apt to pull off the plaister, when it begins to smart before it hath done its work, and are unwilling to set up all our reasonings, and bring them to a *non plus*, and so we never know our selves, never judg our selves; sometimes a man is Sermon-shaken, and his heart begins to tremble, and to question with it self, and if he would but follow the stroke he might come to find out his condition, but he lets the iron cool again, and like *Felix* when he trembled, he dismisses *Paul* till another time. This the Apostle shews us in these words, *1. Cor. 13. 12.* he goes away from the glasse, and straightway forgets what manner of man he was, and therefore he saith, we must look into the glasse, and continue therein, resolving to be deaf to flesh and blood, friends, carnall counsels, and by the Rule of the Word to bring the Question to an issue, whether *pro* or *con*, for us, or against us.

§. 4. *Considerations about examining our selves
in order to the Lords Supper.*

§. 4.

I have laid down these six Rules, which are of good use, and great service in the examination of our selves at all times, or at any time. Now I come to the particular business of the Text, which is self-examination, in order to our worthy coming to the Lords Table, for that's the work which lies before us; And for your better instruction, I shall draw down your thoughts in order

der to the point, by certain considerations.

Chem. exam. de
Euchar.

1. The Rule of this self-examination is the very Ordinance according to Christs Institution heretofore recited; You see the Apostle doth not particularly number or rehearse what the graces, or what the requisites are upon which interrogatories the examination must be made; He saith not, Let a man examine himself of this, and of that, but *Let a man examine himself*; The reason is that which I learn from *Cheminus*, That if the Ordinances be the Rule by which the examination is to be made, then it will follow, that what such a representation of Christs death and sufferings, and such a demonstration of Gods offended Justice, as is here made, what such an offer and exhibition of Christs body and blood unto us, for communion thereof, doth bespeak and require of us; that frame of spirit, those affections, those graces are requisite unto the Communicant, which what they are hath been already deduced from the nature of the Ordinance it self, and by me declared.

Austin. de Trin.
L. 13, c. 1.

2. They being known what they are, it follows that a man examine himself, whether they be in us, for else we cannot come suitably to the Ordinance, nor take and eat the body and blood offer'd to us, the effect and fruit of self-examination being to know our own selves, 2 Cor. 13. 5. *Whether Christ be in us, Whether we be in the faith*; To know what graces are required, is no point of self-examination, but whether we be in some measure furnish'd with them or no; and by the duty enjoyned it is easily infer'd, That a man may know whether he have those graces, for else all examination were unprofitable and vain, and know they are by reflexion and insight into our selves, as a man knows his thoughts, his own purposes, his meaning, and can tell them to another being asked; so we may know the graces and workings of the Spirits in our hearts, *Qui*
credidit

credit fidem suam videt in corde suo, saith *Austin*, that is, except such a darknes and smoake be within, that they appear not, as sometimes clouds arise and cover the face of the Sun, but that is not for want of an eye, but for want of clearnesse in the object, and then if there be a vapour upon the glasse, it makes no reflection; And there is great reason that a man should not only have the graces required, but should by self-examination know that he hath them, because otherwise he might blind-fold, and at all adventures rush upon the Ordinance, and eat and drink damnation to himself.

3. Because a man can only then be said to know he hath the graces required, when he doth discern and distinguish them from all counterfeits or semblances that are like, therefore is self-examination necessary; For as gold hath copper, a counterfeit of it self: so have all true graces some thing like themselves; and called by their name, which are not right, but some slighty ore lying nearer day; As there is a faith called which is not faith, a repentance not repentance, a love of God which is not the love of God, a sorrow for sin which is not godly sorrow, there is meeknes, not a grace, but a morall virtue, &c. And therefore examination of our selves is both necessary and difficult, that we take not *Leah* for *Rachel*, and so come to the Lords Table to no more purpose than he that goes to the market with a brasse shilling, which he thinks to be good money.

4. Then we have this priviledg, *And so let him eat of this bread*, &c. When we by examination find that we have, though but a seed or spawn of those right and genuine graces which are differenced and distinguished from all semblances and counterfeits which are called by the same name; If every faith confessing Christ were saying; If every *nollem factum*, I am sorry, were true repentance; If every mans saying *dolet*, it grieves me, were godly sorrow, there are few or none that

could be called unworthy, but there is a difference that makes distinction between semblance and truth, which few do find in themselves, because they rest in generals and equivocals. I have in a Sermon upon this point formerly given the Characters of true grace, and need not say it over again at this time. Let every man examine the truth of his graces by these Characters, and to make use of this priviledg, *Let him eat, &c.*

And if I might give you the *Iliads* in a nut-shell, these are the differences and the characters.

§. 5.

§. 5. *The Differences between true Grace, and what is not such.*

The Difference between Nature and Grace is,

1. Nature begins all his actions from, and refers all unto self, pride, profit, pleasure, glory, common honesty of men to men; Grace hath this Character, it turns the face of, and sets a byas on the heart, whereby it intends, aims to seek to please, to know God, and therefore discovers that we saw not, that emptinesse of, and enmity to God which is in us; In a word, it sets up Gods interest above self, which nature cannot do.

2. Between knowledg and knowledg There is a speciall knowledg of God and of the Word, which is large and beautifull, but the character of true knowledg is affection, as the light that's joyn'd with heat and assimilation of a man to that he knows, forming and conforming to the image of God, *We are changed into the same image; We shall be like him, for we shall see him, 1 Joh. 3.1.*

3. Between faith and faith. There is a Christ-confessing, a Christ-acknowledging faith, *Alii cogitant pii credunt*, faith *Austin*, but the character of true faith is, That it accepts of, and closes with Christ himself, both as a Lord and Saviour, and that upon Gospel-terms, to deny self, and take up his Cross, and be his, and this faith

faith is inseparable from holiness, or a godly life, never to be found in a wicked or unregenerate man.

4. Between Repentance and Repentance. There is a Repentance like to that of *Judas*, full of anguish, a tormenting anguish of spirit; But the character of repentance unto salvation, hath the rise of it from godly sorrow, which feels love, the nature of it is a purpose to sin no more, but to cleave to God, the effect of it is fruit unto holiness; Conviction, contrition, conversion, make it perfect.

5. Between Love and Love. There is a love of God arising from self-love, so one Publican loves another, as a Benefactor: But the character of true love is, that it rises from sense of his first and saving love to us lost sinners, and carries us on to desire him, to delight in him, to have fellowship, to be in friendship with him, and to be like him.

6. Between Desire and Desire. There is a desire of salvation to be out of hell, a desire of grace merely as a sign and security for heaven to ease our painful anguish; But the character of true desire is sanctification as well as salvation, grace, not merely for a bridge to heaven, but for Union, Communion and Conformity with, and unto Christ Jesus.

I will proceed no further, this is a taste of what I before delivered; These are the graces of a Communicant; These are their Differences and Characters; These lead you on to the privilege granted, *And so let him come and eat, &c.*

Great Use may be made of this point, and the Use is rather to be made by you than me, for so the Text, *Let a man examine himself*, but I will point you to it in a word or two.

§. 6.

§. 6.

Use

You see your duty, and you see the priviledg, *So let him eat.* Let me exhort you to performe this work carefully, conscionably. I have said enough, to move you, enough to direct you, the benefit is great, the danger great, the means to obtain the benefit, to escape the danger is this; If you find sin, labour to bring repentance; If you need a Saviour, come and take him as freshly bleeding, but bring thirst and faith with you; Have an eye to the Serpent on a pole, rest your souls as the Dove did upon this Ark, a crucified Christ; but do not deceive your souls, by a slight performance; Call your lives and wayes to the bar; Examine, judge your selves; Do not neglect, because no body sees you, there is a God will search out your sin, and judge also; You have great employments, make opportunity, you are in suits, one Ordinance of God doth not disable another; you may lawfully pursue your right, and yet pursue peace, and keep charity; If you suffer wrong, forgive, it's glorious; If you do wrong, *Leave your gift at the Altar, and be reconciled first,* that's more glorious; Set apart time, set apart your selves, Commune with your heart in your closet in silence, no man casts up his accounts in a croud or throng, you need no other business while you do this; Seek of God by prayer and fasting a self-searching heart, and do it as if ye were to die; make the accounts between God and your souls even, and sequester your selves to that purpose; for so when you cast up your accounts, you use to shut up your shops.

2. That Donatistical principle of separation from Congregations or Churches, wherein there is a mixture of worthy and unworthy, doth from hence receive some check; for a man is to examine himself concerning

cerning his fitness, and if he eats unworthily, he eats damnation or judgment to himself, and therefore a private member hath here no call or warrant to examine the fitness of others, nor do they that are unworthy eat judgment to him, but to themselves; But of this I have already spoken at large.

§. 7. *Of the Ministers or Elderships examining Communicants before Admittance.*

§. 7.

I know you will ask me, what I say to that examination of men and women, competent or candidates of this Sacrament, which hath been observed in your Congregations of later time; for the exploration only of their competency of knowledge in order to their Admission to the Lords Table; I profess my hearty sorrow for the rents and discontents which have ensued, nor will I stand up to justify any scandalous procedure, which hath armed any man with argument or indignation, but shall clearly without any fraud or prevarication declare my opinion upon the thing it self.

1. I do not enforce it upon this Text, which doth not intend an Examination meerly by propounding Questions, but a finding out of our spiritual estate, and of that whole fitness and meetness required of us in order to our access to the Lords Table; That in question was an exploration by question, touching knowledge, competent or sufficient; This in the Text is required before every Sacrament, that but once in order to first Admission, and therefore as I prove it not by this Text, so I must needs say, it is not disproved by it; And therefore they that infer from hence against all Examination by others, must necessarily destroy all catechizing, whether by parents, masters, or others, which cannot be; Every man is bound to examine himself, but not bound from examining others that are under his charge,

charge, for then he should be bound from his duty, and therefore it holds not negatively, that no man may examine another, and so both parts may let this Text rest.

2. The Church of Christ did never hold her self unconcerned in the admittance of members into her society. In the primitive Churches, when men of years came in unto the Church from Idolatry and Heathenism, they passed a severe test, and were catechized a long time before they became competents for Baptism, and at their Baptism had questions propounded, and by them answer'd, as touching their faith and purpose of life, and having past the test, then it was needless at the Supper, except they fell into gross sin, but that case and ours is different, when all are baptized in infancy, and therefore must be catechized and instructed in the fundamentals of Religion, and have the test of the Church before they come to the Lords Table, or else never.

3. Therefore in all Gospel-Churches, we may find footsteps of this exploration, look into the *Romish* and *Popish* way, they have auricular Confession, which is a mixture of tyranny and superstition, but the people must pass this test, which did not they ignorantly take for an easie way of pardon of sin, they would be sensible of as extream slavery; and it's *Parus's* observation, That this Confession was of old instituted *ad hanc probationem*, for this trial or probation of mens fitness to this Sacrament. The *Lutherans* have such a way of Examination and Confession too, as *Chemnitius* confesses; And the *Augustan* Confession, as *Bellarmino* notes, is plain for it, *Nulli admittuntur nisi prius explorati*. And so in *England* it was ordered, *That no man should be admitted that had not learnt his Catechism*, &c. I do not bring these instances to any end, but to cry down the ignorant opinion of novelty and strangeness; For if we in *England* had followed our own Rule, it had not been

been such a stranger as it now smees,

4. The intent and end of this Examination in question was, partly that thereby the Church might know her own members, and their due qualifications, partly that there might be a help to prepare, and put into the way such as could not examine themselves; For if the Church should afford her Communion to all at all adventures, to what scandal and contempt should she prostitute her self and the Ordinance, there would be no wisdom in making her Communion like that of a common Inn, where known and unknown are all alike; Nor would there be charity to suffer blind folks to run into an open pit, and rush on the sword-point; You may observe how willingly a patient will answer a Physician questioning him about his bodily estate; And a client his counsellour questioning him about his title or cause, because both are in order to advice, and help of them that cannot help themselves, and such is this, if it were so well interpreted; but mis-representation and prejudice judges otherwise, for men look upon it as a dominion over their faith, not a help to their weakness, especially if they see a distance kept, and authority assumed; They look upon it as an arraignment, and take themselves to come to a Bar or Tribunal to be examined upon delinquency, which kind of distances I like not in such a business as tends to society and communion, where poor and rich are all one in Christ Jesus; And if any man through mistake have conceived, That this doth but set up a Tribunal upon him, to dive into his breast, to extort his secrets like an auricular confession, I blame him not of his backwardness to appear, for so should I, for I abhor both that tyranny, and that superstition, but if no more be but that the Church would know my faith or help my ignorance, I see not but I may conclude with Mr Hooker, a man I know of reverence with you in his fifth book of Ecclesiasticall

I Cor. I.

Politie, who in answer to Mr Cartwright upon this point, hath these words, *The Examination of Communicants when need requireth for the profitable use it may have in such cases, we reject not*; And so *Param, Exameu publicum aut privatum non respuimus modo absit tyrannis, &c.* so as tyranny and superstition be kept out.

Give me leave upon those words of Mr Hooker to infer and say,

1. To them that ask for a direct precept or injunction for this in the New Testament: I answer, That 'tis a point of order, not of faith; *It's of profitable use, saith Hooker, not of absolute necessity, for then I must be examin'd too, and it would extend to all the world, as well as us, and yet you exalt it not at Ministers hands, nor men of known sufficiency, Therefore it's not of absolute necessity, but of order, I mean not of necessity to worthy receivers.*

3. In some cases profitable; and I must tell you we were in a singular and particular case here in England; for you know men and women had been by Law compell'd to receive the Sacrament so oft in a year, which compulsion was to discover Recufancy, which with the neglect of catechizing, brought in a world of people blind and unworthy, the Remedy and Reformation of which inveterate abuse, and the prevention of Separation from our Churches (had no order been appointed) which must have universally followed by the necessity of the thing, and instigation of them that lay on the advantage, were such reasons as could enforce no lesse; Nor do I know how possibly otherwise the matter could be remedied or redrest, and it was not intended to despise any that had right before, and had been long admitted.

3. The principal thing is, that the end of this Examination be obtained, though the form or manner be not punctual, as namely, That a man have competent knowledg of this Ordinance, and be so known to have, whether

whether by good testimony of others that are able, or by our acquaintance, or by conference, or he is a learned man, a knowing man, a Minister of the Word, which may be justly presumed to have due knowledge, as *Paul* presumed that *Agrippa believed the Prophets*. I say in these cases, the end of Examination is attained: Nay, if one should come and declare himself by confession of his Christian faith, and purpose of life without any Question propounded or asked, I should not so doat upon Questions and forms of Examination, as not to passe such a one for a knowing man, because I have attained the end of all Examination, which is, I know, that he hath knowledge competent, not that I would encourage any man to break a wholsome order, or establishment; for the Scripture requires, and the Apostle enjoined to *see order in the Church*, Col. 2. 5. But that I would principally intend the thing it self above the form, not denying the right which he hath by his knowledge and profession, nor thrusting him upon a separation meerly upon a form, except in one case, that a man intend to break a publick order, and to destroy it by his example; As if a man tear my hedg upon a just occasion, I take no offence, but if he purpose to let all the Swine into my corn, I should oppose him.

4. I could wish that all Examination were bounded and limited to such Questions as are of necessity to this Sacrament; There were printed some few Questions and Answers, as the rule and bounds of it some five or six years since; For I dare not trust the discretion of all men without a gage; And if any man should ask me such a Question as is not necessary, for a Scholar to know, or to pry into my secrets, I should, though I could answer, crave excuse. I am afraid of, and terribly hate auricular confession, I love no step toward it, and therefore I would not answer upon my own liberty.

5. Though some will say, I can declare my self to

my Minister, but not otherwise. I confesse the Pastour hath the greatest account to make of his people, and is most concerned: But what if the Church will not trust him with that report, as all Ministers are not to be trusted with it, such is their looseness in this point, and too much facility? And were I to chuse, I had rather do it under the eye of witnesses, especially in conversing with women, whom though in one regard, their modesty hinders to speak before others, yet in other regards it is matter of occasion to them that are ill minded, which must needs be avoided, providing things honest, not only before God, but men.

6. Lastly, Let men lay conscience to the point, and set by passion and prejudice, both examiner and examined, and in humility and meekness deny themselves, to keep up some face of order in these broken times; Let your thirst to this Sacrament carry you thorow a thorn-hedge, and I on the other hand shall stoop low, rather than a thirsty soul should want the Sacrament, or be thrust on the Rock of Separation, and so we shall meet at the end, though differ in the way. It should be a very sorry answer indeed, that I would not make the best of, and (I hope) you would not make the worst of any error or infirmity in me: I know Order in an Army (as he saies) kills no body, yet without it they are a Rout, and not an Army.

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